

# PERSIAN GRAMMAR

For reference and revision

*John Mace*

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## Introduction

This is a revision and reference grammar book whose purpose is to act as support for any course of Persian, and especially to help students in their early and intermediate stages.

It is not a course book. Each paragraph makes as few assumptions as possible about previous knowledge of the theme being studied. The book does not claim to examine every point in the language, merely to cover the most practical ones.

Maximum advantage has been taken of the fact that Persian has an Indo-European grammatical structure, familiar to most Europeans.

Although the book follows modern spelling, it indicates also those older forms of spelling still found today.

The transcription accompanying the Persian script is an accurate reflection of the pronunciation. Educated colloquial variants of the standard pronunciation are shown and explained; this colloquial pronunciation is socially completely 'correct', and you are recommended to use it whenever you are not reading aloud or quoting from a written text. Standard pronunciation is always acceptable; but without a knowledge of colloquial pronunciation you will miss much of what is said to you; and your own spoken Persian will never 'take off' without at least some use of it. Colloquial forms are shown in angular quotation marks < > in the transcription.

Grammar books sometimes separate much information into morphology (word structure) and syntax (sentence structure). Many students find this distinction unnecessary. In this book, points of syntax are, as far as possible, studied together with the appropriate parts of speech. The syntax chapter examines only those points which cannot be so studied.

Reference numbers in the text relate to chapter number/

paragraph number. Roman numbers refer to the appendices.

The index supplements the references quoted in the chapters and appendices, and should, like them, be fully used in the search for the right structure.

I take this opportunity to express my thanks to Goly Foroughi, Sharare Atabaki Nosratifard and Mahmoud Khanchezzar for their help in checking the examples, to Jeannine and Paul Tys for permission to include their photographs, and to Marilyn Moore for her help in proof-reading. Any remaining shortcomings are my responsibility.

# 1. Writing

## 1. General

In other chapters of this book each paragraph is discrete; in other words, as far as possible it does not assume that the student has studied any other paragraphs.

This chapter, on the other hand, is of necessity continuous; that is, each paragraph assumes knowledge of all previous paragraphs in the chapter.

Paragraphs 1/3 to 25 below give the printed forms of the alphabetical letters and other signs. Many forms look different when handwritten; 1/26 and 27 below show handwritten forms.

The writing of the numerals is examined in 9/1.

Chapter 2 shows the pronunciation of the letters and their transcription used in this book.

## 2. Alphabet and spelling

Persian is written with a modified Arabic alphabet. The general principles of this alphabet are:

- The writing runs from right to left ← .
- There are no capital letters.
- Short vowels (there are three, which we transcribe as *a*, *o*, *e*) are mostly not written, but inferred from the outline and context. There is a means of marking these vowels but it is hardly ever seen outside school textbooks.
- Most letters are joined to the letter following them in the same word, i.e. to the left. These are *joined* letters. Almost all of these have a short form when joined to the following letter, and a full form when not so joined.
- A few letters, called *disjoined* letters, are never joined to the following letter. They have only one form.

This book uses the modern reformed spelling. Some older spellings

are, however, still encountered, and these are also shown where appropriate.

3.

ا alef

The first and commonest letter of the alphabet is called *alef*. It is a *disjoined* letter, never joined to the letter following it. It is pronounced as follows:

- at the beginning of a word, it shows the presence of one of the short vowels *a*, *o*, *e* (which are not themselves written)
- in the middle or at the end of a word, it represents the long vowel *ā*.

4.

آ alef madde

This variant of ا *alef* is written at the beginning of a word to represent the long vowel *ā*.

5.

ب be  
پ pe  
ت te  
ث se\*

These four letters called *be*, *pe*, *te* and *se* all look alike except for the dot(s) above or below them. They are of course written leftwards ←. They are pronounced respectively *b*, *p*, *t* and *s*. They are all joined letters, i.e. joined to the next letter in the word.

Each one has a short form used at the beginning or in the middle of a word, and a full form used at the end of a word or when standing alone.

Combined with ا *alef* or آ *alef madde* (1/3 and 4 above) they appear as follows:

آب āb water (alef and alef madde are not joined to the next letter, in this case ب *be*)

با bā with  
پا pā foot  
تا tā until } (the letters of the *be* group are joined to the alef following them)

باب bāb chapter (of a book)

\* *se* occurs only in a very few words, of Arabic origin. The commonest letter for *s* is shown in 1/12 below.

The letters of the ب *be* group are called 'toothed' letters; their short form without its dot(s) is ڍ, called a 'tooth'. There are other toothed letters, studied below.

6.

ن nun

The letter *nun* represents the sound *n*. This is a joined letter, and has two forms: a short form used at the beginning or in the middle of a word, and a full form used at the end of a word or when standing alone. The short form is a tooth (see 1/5 above); the long form is deeper.

آن ān that

نان nān bread

7.

ی ye

The letter *ye* is a joined letter, with a toothed short form used as are those of the ب *be* group (1/5 above). The long form, used at the end of a word or when the letter stands alone, has no dots. It swoops below the line of print. *ye* has the following pronunciation:

- at the beginning of a word: the consonant *y*
- in the middle of a word: the consonant *y*, or the long vowel *i*, or (less often) the vowel-combination *ei*

- at the end of a word:
  - after a consonant, the long vowel *i*, or (less often) the vowel-combination *ei*; also, at the end of a very few words taken from Arabic, *ā* (an example of which is given in 1/21 below)
  - after a vowel, the syllable *-ye*; very rarely, *i*.

یا <i>yā</i> or	بی <i>bi</i> without
بین <i>bein</i> between	پایان <i>pāyān</i> end
بیابان <i>biābān</i> desert	نایب <i>nāyeb</i> deputy

The combination *āi* is written ...ای... (beginning a word), the first of the two letters *ye* being silent:

پاین <i>pāin</i> low, down	پایی <i>biāi</i> you may come
	آین <i>āin</i> custom

See also 1/8, 21 and 24 below.

In a few words this combination is written with one *ye*: see 1/13.

It is a rule that no vowel other than long *ā* can begin a word in writing. Where a vowel other than *ā* is the first sound, it must be introduced. The commonest letter for introducing a vowel is | *alef*:

این *in* this

8.

و *vāv*

The letter *vāv* is a disjoined letter with only one form, extending below the line of print. *vāv* is pronounced:

- at the beginning of a word: *v*
- in the middle or at the end of a word: *v*, or the long vowel *u*, or (less often) the vowel-combination *ou*. At the end of a very few words (all of which are important) it represents the short vowel *o*
- in a few important words it is silent; see 1/13 below.

و <i>va, o*</i> and	ایوان <i>eivān</i> porch
---------------------	--------------------------

توپ <i>tup</i> ball	توی <i>tuye</i> in
ناو <i>nāv</i> warship	بو <i>bu</i> smell
نو <i>nou</i> new	تو <i>to</i> you

The combination *-ui* is written ...وی... , the first of the two letters *ye* being silent:

بوی *bui* a smell

See also 1/7, 21 and 24.

The rule given in 1/7 above concerning initial vowels applies here also:

او *u* he, she

The word و pronounced *o* 'and', marked \* above, is an exception to this rule.

9.

م م *mim*

The letter *mim* is a joined letter. It represents *m*. Its short and full forms are used in the manner described in 1/5 above. The full form has a tail reaching straight down below the line of print.

من <i>man</i> I	می مانیم <i>mi mānim</i> we stay
نام <i>nām</i> name	نیم <i>nim</i> half

An initial 'tooth' (see 1/5 above) preceding *mim* is often inverted and raised. Initial *mim* is often also raised when followed by another *mim*:

تمام <i>tamām</i> complete	می نمایم <i>mi namāyam</i> I show
نمی آییم <i>nemi āim</i> we do not come	ممنون <i>mamnun</i> grateful

10.

د *dāl*  
ذ *zāl*

The disjoined letters called *dāl* and *zāl* have only one form each, identical but for the dot. These letters rest on the line of print.



They are sounded respectively *d* and *z*. د is not the commonest letter for the sound *z*; that is shown in the next paragraph.

داناى <i>dānāi</i> wisdom	دندان <i>dandān</i> tooth
دويدن <i>dauidan</i> to run	مى نمايد <i>mi namāid</i> you show
مى داند <i>mi dānad</i> he/she knows	آمد <i>āmad</i> he/she came
نمودند <i>namudand</i> they showed	مى آيد <i>mi āyad</i> he/she comes

11.

ر	<i>re</i>
ز	<i>ze</i>
ژ	<i>že</i>

The disjoined letters *re* (sounded *r*), *ze* (sounded *z*) and *že* (sounded *ž*, see 2/3), are identical but for their dots. They each have one form only, which curves down slightly below the line of print.

At first sight this group may seem to be similar to the د *dāl* group. There is in fact no confusion; *re* and *ze* are joined to the previous letter at the head, and they strike immediately downwards, while *dāl* and *zāl* are joined to the previous letter at the angle, and the whole letter remains on the line of writing.

ز *ze* is the commonest letter (out of three possible) used for the sound *z*. The letter ژ *že* and its sound *ž* are very rare.

دارد <i>dārad</i> he/she has	در <i>dar</i> in, door
دزد <i>dozd</i> thief	مرا <i>marā</i> me
زیر <i>zire</i> beneath	زیبا <i>zibā</i> beautiful
	آبازور <i>ābāzur</i> lampshade

12.

س	<i>sin</i>
ش	<i>šin</i>

The letters *sin* and *šin* are joined letters. They represent respectively the sounds *s* and *š* (see 2/3). The short and full forms

are used in the same way as those of the *be* group (1/5 above). The short form rests on the line of print, while the flourish of the full form swoops below. س *sin* is by far the commonest letter (out of three possible) for writing the sound *s*.

است <i>ast</i> he/she is	پس <i>pas</i> then
سی <i>si</i> thirty	شام <i>šām</i> dinner
پشت <i>pošt</i> back	شستن <i>šostan</i> to wash

13.

ج	<i>jim</i>
چ	<i>ce</i>
ح	<i>he</i>
خ	<i>xe</i>

This group of four joined letters is *jim* (sounded *j*), *ce* or *cim* (sounded *c*), *he* (sounded *h*) and *xe* (sounded *x*). See 2/3 for the sounds *c* and *x*. Short and full forms are used as are those of the *be* group, 1/5 above.

ح *he* is the less common of two ways of writing the sound *h*. It is found in words of Arabic origin, and is sometimes called *he hoti* to distinguish it from the commoner letter for *h* given in 1/15 below.

جا <i>jā</i> place	خارج <i>xārej</i> outside
حاجت <i>hājat</i> need	پیچ <i>pic</i> screw
*چای <i>cāi</i> tea	*پایتخت <i>pāitaxt</i> capital city

\* *āi* written, exceptionally, with one *ye*; see 1/7 above.

An initial 'tooth' (see 1/5 above) preceding one of these letters is often inverted and raised:

تجارت\تجارت *tejārat* trade

In the syllables خوا *xā*, خود *xod*, خور *xor*, خوش *xoš* and خوی *xi*, the letter و *vāv* is silent:

خواستن <i>xāstan</i> to want	خود ، خویش <i>xod, xiš</i> oneself
خوردن <i>xordan</i> to eat	خوش <i>xoš</i> well

14.

*lām* is a joined letter, with no dots. It is pronounced *l*. Its full and short forms are used as are those of the *be* group, 1/5 above.

This letter is distinct from *alef*, since *alef* is disjoined and *lām* is joined.

لباس *lebās* suit (of clothes) جلو *jelou* ahead  
خیال *xiāl* imagination آلمان *ālmān* Germany

The combination *lām* + *alef* has special forms, one used when it is joined to the previous letter, and another when it is not. The form [ل] is never used:

اسلام *eslām* Islam لازم *lāzem* necessary

15.

The joined letter called *he* is the commoner of the two letters used for the sound *h*. It is often called *he havvaz* to distinguish it from the less common letter ح given in 1/13 above. ه and its variants all rest on the line, apart from the lower part of the forms ه and ه.

This letter has four forms:

- one used at the beginning of a word or after a disjoined letter: ه
- two alternative forms used when the letter is joined on both sides: ه ه
- one used at the end of a word or when the letter stands alone: ه.

هر *har* every پاها *pāhā* feet  
مهمان/مهمان *mehmān* guest نه *noh* nine  
راه *rāh* road تنبيه\* *tambih* punishment

\* the combination نب *[nb]* is pronounced *mb*.

**Silent final ه.** After the unwritten vowel *e*, the letter ه at the end

of a word is silent:

آینده *āyande* future دیده *dide* seen  
خانه *xāne* house بسته *baste* closed

Silent final ه is also, exceptionally, found after the short unwritten vowel *a* in the expressions

نه *na* no نه ... نه *na ... na* neither ... nor

When a word ending with silent ه is extended with a suffix, the next letter starts afresh; or, with a few suffixes, the ه is dropped:

خانه *xāne* house خانه‌ها *xānehā* houses  
نامه *nāme* letter نامه‌ها *nāmeḥā* letters  
میوه *mive* fruit میوه‌ها/میوه‌جات *miveḥā/mivejāt* fruits

After this silent final ه, any added syllable beginning -i is written with its own introductory *alef*:

جمله *jomle* sentence جمله‌ای *jomlei* a sentence  
ریشه *riše* root ریشه‌ای *rišei* rootlike

Details are given in the discussion of each suffix or other ending as it occurs.

In words such as those shown above the final ه is a graphic device or a grammatical ending. In words with final ه after *e* where the ه is not an ending but part of the root of the word, the ه is sounded *h*. Such words are not numerous:

بده *bedeh* give متوجه *motavajjeh* attentive

16.

These are the joined letters ک *kāf* (pronounced *k*) and گ *gāf* (pronounced *g*; see also 2/3 for both sounds). They stand on the line of writing; their short and full forms are used in the same way as those of the *be* group (1/5 above). *kāf* has two possible

full forms, ک and ك .

که ke that, when	می کند mi konad he/she does
پزشک pezešk doctor	مسواک mesvāk toothbrush
کار kār work	کلم kalam cabbage
کلاس kelās (school) class	کل kal stag
گرم garm warm	می گوید mi guyad he/she says
رنگ rang colour	گرگ gorg wolf
گاهی gāhi sometimes	گل gol flower
گلابی golābi pear	گمرک gomrok customs

17.

ص sād
ض zād

The letters *sād* and *zād* are joined letters. Their short and full forms are used as are those of the *be* group (1/5 above). The loop rests on the line of print, and the 'flourish' of the full form curves below. These letters represent respectively the sounds *s* and *z*; *ص* is less common than *س sin* for *s* (1/12 above) and *ض* is less common than *ز zāl* for *z* (1/11 above). *ص* and *ض* mostly occur in words taken from Arabic.

صورت surat list	اصل asl origin
شخص šaxs person	مخصوص maxsus special
حاضر hāzer present, ready	امضا emzā signature

18.

ط tā
ظ zā

Although the letters *ط tā* and *ظ zā* are joined letters, they have only one form each, which stands on the line of print. They represent respectively the sounds *t* and *z*; *ط* is less common than *ت te* for *t* (1/5 above) and *ظ* is less common than *ز zāl* for *z* (1/11 above). *ط* and *ظ* mostly occur in words taken from Arabic.

طور tour manner, way	شیطان šeitān devil
ظهر zohr midday	نظامی nezāmi military

19.

ع ein
غ qein

The letters called *ein* and *qein* are joined letters. Each has four forms:

- *ع* and *غ* are written at the beginning of a word or after a disjoined letter.
- *ع* and *غ* are written when the letter is joined on both sides.
- *ع* and *غ* are written at the end of a word after a disjoined letter; or when the letter stands alone.
- *ع* and *غ* are written at the end of a word after a joined letter.

You will see that the closed forms are written after a joined letter in the same word, and the open forms when no joined letter precedes in the same word.

At the beginning of a word *ع* is silent. The formal sound of *ع* in the middle or at the end of a word is ' (the 'glottal stop'), but it is sometimes dropped; see 2/3.

The sound of *غ* is *q*, for which see 2/3.

عصر asr late afternoon	تعطیل ta'til holiday
موضوع mouzu' subject	منع man' prevention
غایب qāyeb absent	تغییر taqyir change
دروغ doruq lie (untruth)	مبلغ mablaq amount

20.

ف fe
ق qāf

The two joined letters **ف** *fe* (sounded *f*) and **ق** *qāf* (sounded *q*, see 2/3) form a group. Their short and full forms are used as are those of the *be* group (1/5 above). All forms lie on the line of print except full-form **ق** which swoops below.

<b>فکر</b> <i>fekr</i> thought, idea	<b>بیفهم</b> <i>bifahm</i> stupid
<b>برف</b> <i>barf</i> snow	<b>کثیف</b> <i>kasif</i> dirty
<b>آقا</b> <i>āqā</i> gentleman, Mr	<b>انقلاب</b> <i>enqelāb</i> revolution
<b>برق</b> <i>barq</i> lightning, electricity	<b>برقی</b> <i>barqi</i> electric(al)

## 21. Doubled letters

Two identical consonants with an intervening vowel are written separately:

**ممنون** *mamnun* grateful

(short unspoken *a* between the two letters **م** *m*, long written **و** *u* between the two letters **ن** *n*).

Two identical consonants with no intervening vowel are written as one consonant, but pronounced double when a vowel follows (see 2/4):

**بچه** *bacce* child      **نجار** *najjār* carpenter  
**حتی** *hattā* even (see 1/7 above for final **ی** pronounced *ā*)

1/23 below shows a means of indicating the doubled consonant.

This general rule is broken when two identical consonants come together in the formation of a compound word; 11/2 and 3 explain.

The sound *i* after **آ** *ā* or **و** *u* is written with double **ی** *ye*: **یی...یی...** In this combination the first *ye* is silent and merely functions as a link between the two long vowels:

**می آیم** *mi āim* we come      **می گوید** *mi guid* you say

See also 1/7 and 8 above, and 1/24 below.

In a few words the combination *āi* is written with one *ye*: see 1/13.

## 22. Whole alphabet

Here is the alphabet in its Persian order; see 2/3 for details of pronunciation. For the sounds *t*, *s*, *h* and *z* the alternative letters are graded in order of frequency. 1 indicates the most common; letters graded 2 to 4 are mostly found in words taken from Arabic. The two letters pronounced *q* are of roughly equal frequency; **ق** is found mainly in words taken from Arabic.

Letter	Name	Sound: frequency <i>t, s, h, z, q</i>	Reference
(*) <b>آ</b>	<i>alef madde</i>	Initial: <i>ā</i>	1/4
<b>ا</b>	<i>alef</i>	Initial: shows <i>a, o, e</i> or introduces <i>u, i, ou, ei</i> . Middle or final: <i>ā</i> .	1/3
<b>ب</b>	<i>be</i>	<i>b</i>	1/5
<b>پ</b>	<i>pe</i>	<i>p</i>	
<b>ت</b>	<i>te</i>	<i>t</i> 1	
<b>ث</b>	<i>se</i>	<i>s</i> 3	
<b>ج</b>	<i>jim</i>	<i>j</i>	1/13
<b>چ</b>	<i>ce</i>	<i>c</i>	
<b>ح</b>	<i>he (hoti)</i>	<i>h</i> 2	
<b>خ</b>	<i>xe</i>	<i>x</i>	
<b>د</b>	<i>dāl</i>	<i>d</i>	1/10
<b>ذ</b>	<i>zāl</i>	<i>z</i> 4	
<b>ر</b>	<i>re</i>	<i>r</i>	1/11
<b>ز</b>	<i>ze</i>	<i>z</i> 1	
<b>ژ</b>	<i>že</i>	<i>ž</i>	
<b>س</b>	<i>sīn</i>	<i>s</i> 1	1/12
<b>ش</b>	<i>šin</i>	<i>š</i>	
<b>ص</b>	<i>sād</i>	<i>s</i> 2	1/17
<b>ض</b>	<i>zād</i>	<i>z</i> 2	
<b>ط</b>	<i>tā</i>	<i>t</i> 2	1/18
<b>ظ</b>	<i>zā</i>	<i>z</i> 3	
<b>ع</b>	<i>ein</i>	Initial: silent. Middle or final: '	1/19
<b>ق</b>	<i>qeīn</i>	<i>q</i>	

ف	<i>fe</i>	<i>f</i>	1/20
ق	<i>qāf</i>	<i>q</i>	
ك	<i>kāf</i>	<i>k</i>	1/16
گ	<i>gāf</i>	<i>g</i>	
ل	<i>lām</i>	<i>l</i>	1/14
م	<i>mim</i>	<i>m</i>	1/9
ن	<i>nun</i>	<i>n</i>	1/6
و	<i>vāv</i>	Initial: <i>v</i> . Middle or final: <i>v, u, ou, (o)</i>	1/8
		After خ : often silent	1/13
ه	<i>he (havvaz)</i>	<i>h</i> ; but when final after <i>e (a)</i> : silent	1/15
ی	<i>ye</i>	Initial: <i>y</i> . Middle: <i>y, i, ei</i> . Final: <i>i, ei, ye</i>	1/7
		ییا after و     : <i>i</i> (first <i>ye</i> silent)	1/7, 8
		(Final in a few words from Arabic: <i>ā</i> )	1/7

\* *āleḥmadde* is only a variant of *āleḥ* which is the first letter. But in many dictionaries all words beginning *ā* are listed before words beginning *ā*.

The word اردو *ordu* 'camp' helps to recall the four disjoined letters or families of letters.

### 23. Non-alphabetical signs

Certain non-alphabetical signs, most of them rarely used, exist to fix the pronunciation of the word. The main ones are:

- vowels ... *a* (called *fathe* or *zebar*), ... *o* (*zamme* or *piš*), ... *e* (*kasre* or *zir*), after **ا** at the beginning of a word, or after a consonant in any position:

آن اسب بزرگ *ān asbe bozorg* that big horse

- vowel-combinations **وِ**.. *ou* and **يِ**.. *ei*, after **ا** at the beginning of a word, or after a consonant in any position:

نَو nou new      آیوان eivān porch

- two marks peculiar to consonants:
  - ... called *tašdid*, written above a consonant to show that

it is pronounced double:

بچه *bacce* child

- ... called *sokun* or *jazm*, written above a consonant to show that it has no vowel after it.

آسب *asb* horse

The signs shown above are rarely encountered outside schoolbooks. One sign which, however, is almost always shown is the adverbial ending called *tanvin* and written *tan* pronounced *-an* (short *a*) after a consonant:

مُرتَباً	<i>morattaban</i>	regularly	تَقْرِيباً	<i>taqriban</i>	approximately
مَعْمُولاً	<i>ma'mulan</i>	usually	تَلْفَناً	<i>telefonan</i>	by telephone
حَقِيقَت	<i>haqiqat</i>	truth	حَقِيقَتاً	<i>haqiqatan</i>	truly, in truth

When this ending is added to a word taken from Arabic and ending in *e* + silent *ḥ* (see 1/15 above), both these are dropped and replaced by **تَ... -atan**:

قاعده *qā'ede* rule      قاعدتًا *qā'edatan*. as a rule

We also still encounter in some dictionaries and older texts the original Arabic spelling **ḥ**... The pronunciation is the same, -*atan*:

(حَقِيقَةً) for حَقِيقَتًا *haqiqatan* (قَاعَةً) for قَاعَتًا *qā'edatan*.  
See 7/2 for more about the endings أَ... -an and تَأ... -atan.

24.

• hamze

• , called *hamze*, is a letter not listed in the alphabet. It is never joined to anything. It never stands at the beginning of a word. Its basic form is as shown here, but it appears and sounds differently according to whether it is used in Persian words, or in words taken from Arabic.

**hamze in Persian words.** In Persian words *hamze* may be written over silent final **ه** (1/15 above), to represent *ye* (the *ezāfe*, see Appendix II):

خانه ایشان *xāneye išan* his/her/their house

میوه تازه *miveye tāze* fresh fruit

The *hamze* representing *ye* (the *ezāfe*) is usually written only when extra clarity is wanted; otherwise it is often left unwritten:

خانه ایشان *xāneye išan*

میوه تازه *miveye tāze*

We also encounter the form *ی* (now little used) for *-iye*, showing the *ezāfe* after words ending in *ی*:

صندلی راحتی (صندلی راحتی) *sandaliye rāhati* easy chair

In older Persian, including some dictionaries, we find the combination *ئی* instead of *یی* (1/7, 8, 21 above), for *i* after *ā* or *u*:

شیمیائی (earlier شیمیائی) *šimiāi* chemical

بگوئید (earlier بگوئید) *beguid* say

and *ۀ*... instead of modern *ای* *-eil-e i* at the end of a word (1/15 above):

جمله ای (earlier جمله ای) *jomlei* a sentence

قهوه ای رنگ (earlier قهوه رنگ) *qahvei rang* brown

خسته ای (earlier خسته ای) *xaste i* you are tired

In a few words taken from other languages the form *ئ* is used to mark the transition from one vowel to another:

ژوئن *žuan* June (from French juin)

گازوئل *gāzuil* fuel oil, diesel *ideoložist* ideologist

**hamze in words taken from Arabic.** In words taken from Arabic, *hamze* may occur before or after any letter in the middle or at the end of a word:

- in the middle, *أ* *a' l'a*, *و* *o' u*, *ئ* *u' u*:

متأسف *mota'assef* sorry *تأسیس* *ta'sis* foundation

مؤمن *mo'men* believer *مسئول* *mas'ul* responsible

مسئله *mas'ale/masale* problem

Middle *أ* is often written *ا*:

متأسف *mota'assef*, *مساله* *masale*.

- at the end, it is normally written by itself, and is usually silent in Persian:


جزء *joz* part

Some words written with final *ا*... *-ā* can still be found with their original Arabic spelling *اء*... *-ā*. The pronunciation is the same, as the *ء* is silent:

ابتداء *ebtedā* beginning (formerly ابتداء *ebtedā*)

*ء* *hamze* must not be confused with short-form *ع* (1/19 above) which it visibly resembles.

## 25. نستعلیق *nasta'liq* script

The form of script shown in 1/3-24 above is called *نسخ* *nasx*. It is the script used in newspapers, notices and mass-circulated books. An older calligraphic script form, called *نستعلیق* *nasta'liq*, is often used for fine printing, titles and posters. In *nasx* the line of print is more or less level, whereas in *nasta'liq* each group of letters tends to 'cascade' above its predecessor, so: . This and other important differences in style are summarised below:

*nasx*

*nasta'liq*

### Standard forms:

'cascading'	فارسی <i>fārsi</i> Persian	فارسی
	دوستان من <i>dustāne man</i> my friends	دوستان من
خ ج ح خ	خجالت <i>xejālat</i> shame	خجالت
	پیچ <i>pic</i> screw	پیچ
ک گ	کوچک <i>kucek</i> small	کوچک
	گرگ <i>gorg</i> wolf	گرگ
کا گا	کارگر <i>kārgar</i> workman	کارگر

گل کل	بنگاه <i>bongāh</i> institution	بنگاه
	کلید <i>kelid</i> key	کلید
	گل <i>gol</i> flower	گل
لا لا	بالا <i>bālā</i> above	بالا
	کلاس <i>kelās</i> class	کلاس
فـاـقـاـ\ /	بی <i>bi</i> without	بی
کـاـگـاـ\ /	کافی <i>kāfi</i> sufficient	کافی
+ final ی	ترکی <i>torki</i> Turkish	ترکی
	ملی <i>melli</i> national	ملی

Optional alternative forms:

س ش	نشستن <i>nešastan</i> to sit	نشستن
	شش <i>šeš</i> six	شش
initial ها	پسرها <i>pesarhā</i> sons	پسرها
initial هـ	هر <i>har</i> every	هر
	کوتاهتر <i>kutāhtar</i> shorter	کوتاهتر
final joined هـ	لوله <i>lule</i> tube	لوله
	بیمه <i>bime</i> insurance	بیمه
final ی after any	دوستی <i>dusti</i> friendship	دوستی
joined letter	عراقی <i>erāqi</i> Iraqi	عراقی

Here, for comparison, is a poem by عمر خیّام *omare xayyām* Omar Khayyam, in *nasx* and in *nasta'liq*, with two translations, one close, and one free by Edward Fitzgerald:

خیّام اگر ز باده مستی خوش باش  
با لاله رخی و می نشستنی خوش باش  
چون عاقبت کار جهان نیستی است  
انگار که نیستی، چو هستی خوش باش  
عمر خیّام

خیّام اگر ز باده مستی خوش باش  
با لاله رخی و می نشستنی خوش باش  
چون عاقبت کار جهان نیستی است  
انگار که نیستی چو هستی خوش باش  
عمر خیّام

*xayyām, agar z bāda\* mast i, xoš bāš;*

*bā lāleroxi o mi nešasti, xoš bāš.*

*cun āqabate kāre jahān nisti st,*

*engār ke nisti; co hasti, xoš bāš*

*omare xayyām*

(*z bāda* = از شراب *az šarāb* 'from wine')

Khayyam, if thou art drunk with wine, be glad!

If seated next one with tulip cheeks, be glad!

Since the world's work has no hereafter, think then

Thou mightst not be - but since thou art, be glad!

And if the Wine you drink, the Lip you press,

End in the Nothing all Things end in - yes,

Then fancy while Thou art, Thou art but what

Thou shalt be - Nothing - Thou shalt not be less.

transl. Edward Fitzgerald

## 26. Standard handwritten forms

The most important features of standard handwriting are shown

below. Many of them reflect the نستعلیق *nasta'liq* script shown in 1/25 above.

| *alef*. When not joined to a previous letter, | *alef* is written downwards. Following a joined letter, it is written upwards:

ارزان ارزان *arzān* cheap      با با *bā* with

See below for the writing of *alef* after ل *lām* and after ک *kāf*.

**Dots.** Two dots are written like a hyphen - ; three dots form a rough ring written in either direction as convenient, or or :

توپ توپ *tup* ball      چراغ چراغ *cerāq* lamp

ج etc. Letters of the ج *jim* group are often joined to the preceding letter at the upper right corner in print, but always at the upper left corner (i.e. at the beginning of the outline) in handwriting. A preceding initial tooth is almost always inverted (see 1/13 above).

Compare the forms:

نخ نخ *nax* thread      خجالت خجالت *xejālat* shame

م *mim*. After a joined letter, م *mim* should be approached from the top, and the 'bead' written anticlockwise. A preceding initial tooth is almost always inverted (see 1/9 above):

دل دلم *delam* my heart      نمودن نمودن *namudan* to show

This handwritten form effectively distinguishes middle joined م *mim* from middle joined م *ein*, which is always approached from below and written clockwise:

معروف معروف *ma'ruf* well known

**Middle tooth.** See 1/5. A middle tooth, i.e. one joined on both sides, has a special raised handwritten form before م *mim* or راز *relze*. Examine the forms:

رفتم رفتم *raftam* I went      میز میز *miz* table

لیتر لیتر *litr* litre

Initial and middle س *sād* and ض *zād* have a tooth after their loop; this tooth must not be omitted in handwriting. It behaves like a middle tooth before م *mim* or راز *relze*:

صمیمی صمیمی *samimi* sincere      مصر مصر *mesr* Egypt

ط *tā* and ظ *zā*. Unlike س *sād* and ض *zād* (see immediately above), ط *tā* and ظ *zā* have no tooth after the loop. The loop is written first, then the upright:

نظامی نظامی *nezāmi* military      چطور چطور *cetour* how

س *sin* and ش *šin*. In all but the most careful handwriting, the indentations of these letters are flattened out into a smooth curve, thus:

شب شب *šab* evening      دوست دوست *dust* friend

بیشتر بیشتر *bištar* more      پیش پیش *piš* before  
لا لام *lām-alef*. See 1/14 above. In writing this combination, detach the *alef* and write it downwards, either vertically towards the foot of the *lām* or at an angle to its middle. Compare printed and handwritten forms:

لا لا لا لا لا لا *lā*      لازم لازم *lāzem* necessary  
سلام سلام *salām* hello

ک *kāf* and گ *gāf*. Examine the handwritten forms shown below. The downstroke is written vertically ل, the headstroke(s) last. In the forms with *alef* and/or *lām*, the circle is written anticlockwise, approaching from below if the combination is joined to the preceding letter, so:

ک ک ک ک ک ک *k, g*  
کا کا کا کا کا کا *kā, gā*



کل کل کل کل کل کل *kl*  
 گل گل گل گل گل گل *gl*  
 کلا کلا کلا کلا کلا کلا *klā, glā*

کم کم *kam* little      گم گم *gom* lost  
 کار کار *kār* work      بیکاری بیکاری *bikāri* unemployment  
 گاهی گاهی *gāhi* sometimes      ایستگاه ایستگاه *istgāh* station, stop  
 شکل شکل *šekl* form      کلاس کلاس *kelās* class

The form *ک* is not used in handwriting.

ه *he*. The middle form *ه* is seldom used in handwriting; the simpler form *ه* is written instead. The final form joined to the preceding letter, printed *ه*, is very often simplified in handwriting to *ه*:

چهار چهار *cahār* four  
 سه سه *se* three  
 رفته رفته *rafte* gone

Final *ی*. When final *ی* is preceded by a tooth, or by any of the letters *ف*/*qāf*, *ک*/*kāf* or *ل*/*lām*, the junction is handwritten as a sharp angle, and the *ye* loses its first curve:

جایی جایی *jāi* a place      دوستی دوستی *dusti* friendship  
 کی کی *ki* who      فصلی فصلی *fasli* seasonal  
 برقی برقی *barqi* electric(al)

But after other joined letters (including *ص*/*ṣād* with its tooth, see above) the junction is rounded, and *ye* has both its curves:

کمی کمی *kami* a little      راضی راضی *rāzi* satisfied

## 27. شکسته *šekaste* handwriting

Many Iranians use so-called *šekaste* or 'broken' handwriting, a form greatly simplified for the writer but often very difficult for the

inexperienced reader. *šekaste* also draws some of its forms from *nasta'liq*, shown in 1/25 above. The forms shown below are used in addition to the simplifications found in standard handwriting (1/26).

**Dots.** In the 'toughest' *šekaste* many dots may be left out altogether. Or they may stray away from the outline to which they belong; occasionally one and two dots on successive letters may be grouped as three (i.e. in a ring):

تنها تنها *tanhā* alone

**(Dis)joined letters.** Often, the letters *و*, *ز*, *ذ*, *ا*, in principle not joined to the following letter, are nevertheless so joined in *šekaste*. Common combinations:

باد باد *bād* wind      اد اد  
 خیال خیال *xiāl* imagination      ال ال  
 شدم شدم *šodam* I became      دم دم  
 دور دور *dur* far      دو دو  
 دیده دیده *dide* seen      ده ده  
 رادیو رادیو *rādio* radio      را را  
 دارد دارد *dārad* he/she/it has      رد رد  
 زیاد زیاد *ziād* much      زی زی  
 مواد مواد *mavādd* materials      وا وا  
 بود بود *bud* he/she/it was      ود ود  
 پول پول *pul* money      ول ول

ه *he*. Two *nasta'liq* forms for this letter are used in *šekaste*; the final form joined to a previous letter, and the detached syllable *ها* *hā*:

بچه ها *bacchā* children

**Modified final letters.** Some letters, the most common being **ت** and **ی**, have modified final forms in *šekaste*:

ت است *ast* is      ت توت *tut* mulberry  
 ن نان *nān* bread      ن من *man* I  
 ی برای *barāye* for      ی ایرانی *irāni* Iranian

## 28. Persian transcription

The transcription of foreign words (mostly names) often reflects the fact that French was once the most widely taught European language in Iran. Whatever the source language, short and long vowels are often not distinguished. Examples:

یونسکو <i>yunesko</i> UNESCO	پاریس <i>pāris</i> Paris
واشنگتن <i>vāšengton</i> Washington	لندن <i>landan</i> London
ژنو <i>ženev</i> Geneva	نیویورک <i>nyuyork</i> New York
فاکس <i>faks</i> fax	ژاپن <i>žāpon</i> Japan
مکانیزه <i>mekanize</i> mechanised	گازوئیل <i>gāzuil</i> gasoil, diesel
اتریش <i>otriš</i> Austria	ایتالیا <i>itālyā</i> Italy
آتاترک <i>ātātork</i> Atatürk	مسکو <i>moskou</i> Moscow

Since no Persian word can begin with two consonants having no intervening vowel, any such foreign word has to be adapted. Initial *s* + consonant becomes *...اس es-*; any other initial group acquires an intervening vowel:

اسکاتلند *eskotland* Scotland      فرانسه *ferānse* France  
 نیویورک *nyuyork* 'New York' is an exception to this rule, probably because its second letter *y* is a semi-vowel.

## 2. Pronunciation

### 1. Transcription

See 1/22-24 for the transcription used in this book for Persian writing.

### 2. Long and short vowels; diphthongs (vowel-combinations)

It is important to distinguish between the three short vowels and their long counterparts, and between these and the two vowel-combinations. Pronounce as follows:

Short: <i>a</i> as <u>a</u> in Southern English 'bat'	من <i>man</i> I
<i>e</i> between <u>e</u> and <u>i</u> in English 'bet' and 'bit'; ending a word: like French <i>é</i> in 'café'	دل <i>del</i> heart سه <i>se</i> three
<i>o</i> between <u>o</u> and <u>u</u> in English 'pot' and 'put'	تند <i>tond</i> fast
Long: <i>ā</i> between the <u>a</u> 's in English 'dark' and 'talk'; <i>ā</i> is the deep sound which you produce when the doctor tells you to say 'a-a-ah'.	آن <i>ān</i> that
<i>i</i> as <u>i</u> in English 'machine'	نیم <i>nim</i> half
<i>u</i> as <u>u</u> in English 'rule' or in German 'Buch'	طول <i>tul</i> length
Combinations: <i>ei</i> as <u>ei</u> in English 'weight'	میل <i>meil</i> inclination
<i>ou</i> as <u>ou</u> in English 'soul'	نو <i>nou</i> new

### 3. Consonants

The consonants transcribed *b, p, t, s, j, d, z, f, m, n, v* are pronounced much as in English. The other consonants merit closer attention. Some easier ones first:

<i>c</i> as <u>ch</u> in English 'rich'	پیچ <i>pic</i> screw
<i>h</i> as <u>h</u> in English 'how'. It is pronounced wherever transcribed <i>h</i> , even in the middle or at the end of the word.	حال <i>hāl</i> conditon پهن <i>pahn</i> broad ده <i>dah</i> ten
<i>x</i> as <u>ch</u> in Scots 'loch', Welsh 'bach' or German 'Buch'; or <u>j</u> in Spanish 'bajo'	خون <i>xun</i> blood
<i>r</i> rolled <u>l</u> as in Italian or Spanish. It is	روز <i>ruz</i> day

always pronounced wherever it occurs, دور *dur* far  
 never dropped as in some English درس *dars* lesson  
 speech.

- ž as j in French 'jour', or z in English 'treasure' ویژه *viže* special  
 š as sh in English 'she' شام *šām* dinner  
 l always 'light' as in English 'leaf', never  
 'dark' as in English 'wall' لال *lāl* dumb  
 y always a consonant, as y in English 'year',  
 never with a vowel sound as in English 'my' یا *yā* or

' : ء and ع. The transcription ' represents the 'glottal stop', i.e. a catch in the breath. It is the sound heard in some speech of Southeastern England, or parts of Scotland: "wo' a lo' o'" for "what a lot of". The stop is spelt sometimes with ء (*hamze*), sometimes with ع. In modern Persian it is pronounced only in the middle or at the end of words taken from Arabic, and not always then. It is a very weak sound, barely audible in the speech of most Iranians:

- in the middle of a word, when spelt with ع the stop is usually pronounced:

ساعت *sā'at* hour, clock جمعه *jom'e* Friday

When spelt with ء it is either pronounced weakly, or not at all. The Arabic spellings for *hamze* أ , و , and ؤ are found, often with alternatives:

متأسف\متأسف *mota'assef/motaassef* sorry

مسألة\مسألة\مسألة *mas'ale/masale* problem

سؤال\سؤال *so'āl/soāl* question

مسئولیت *mas'uliyat/masuliyat* responsibility

- at the end of a word, ء or ع after a consonant is usually silent, though some people pronounce the ع as a stop:

جزء *joz* part ربع *rob/rob'* quarter

but when an *ezāfe* (Appendix II) is added to such a word, the ء or ع ceases to be final and is usually pronounced:

جزء این مبلغ *joz'e in mablaq* part of this amount

ربع قرض *rob'e qarz* a quarter of the loan

Final ء after a vowel is found mostly in older spellings, and is silent; final ع after a vowel is usually pronounced as a stop:

استثنا *estesnā* exception (formerly ء استثنا)

نوع *nou'* kind, sort

No word begins with ء *hamze*. ع at the beginning of a word is silent:

عضو *ozv* member

عادت *ādat* custom

*q*. This sound is the 'voiced' or hard equivalent of *x*, shown above; its nearest European equivalent is French *r* in 'Marie' or German *r* in 'fahren'. This sound is the everyday pronunciation of both غ and ق:

آقا *āqā* gentleman, Mr

مبلغ *mablaq* amount

Some people retain for some words the original Arabic pronunciation of ق which is that of *k* pronounced very deep in the throat. Since this happens in only a few words, and many Persians confuse the two sounds anyway in their attempt to differentiate, we will show the pronunciation *q* throughout, which is always correct for both letters.

*k*. *k* has two sounds:

- before *ā*, *o*, *u*, *ou* or a consonant it sounds like g or k in English 'cook':

کار *kār* work

می کنم *mi konam* I do

کوچکتر *kucektar* smaller

- anywhere else, it sounds like *k* but is 'palatalised', i.e. there is a slight *y*-sound after it; we can imagine its being represented as *k<sup>y</sup>*:

کم *kam* [*k<sup>y</sup>am*] a little

یک *yek* [*yek<sup>y</sup>*] one

If you know Russian, imagine pronouncing a (hypothetical) soft 'кь'. This is similar to palatalised Persian *k*.

g. g has two sounds:

- before *ā, o, u, ou* or a consonant it sounds like hard **g** in English 'good':

گم *gom* lost

می گویم *mi guyam* I say  
بزرگتر *bozorgtar* bigger

- anywhere else, it sounds like *g* but is palatalised in the same way as is *k*:

گرفت *gereft* [*g<sup>y</sup>ereft*] he took      سگ *sag* [*sag<sup>y</sup>*] dog  
بزرگ *bozorg* [*bozorg<sup>y</sup>*] big

If you know Russian, imagine pronouncing a soft 'rб'.

At no time is *g* pronounced like soft **g** in English 'gem'.

Because palatalisation follows a simple rule with no exceptions, it will not be shown in the transcription.

**mb:** . The combination **نب** [*nb*] is pronounced *mb*:

شنبه *šambe* Saturday

#### 4. Doubled letters

Doubled consonants (i. e. two identical consonants with no intervening vowel, see 1/21 and 23) are pronounced double, that is, held for longer than single consonants, when followed by a vowel in the same word or phrase:

بچه *bacce* child (pronounced as if transcribed *bac-ce*)

We sound doubled consonants in this manner in a few English words, for example 'midday', pronounced as if spelt *mid-day*.

A doubled consonant not followed by a vowel in the same word or phrase is pronounced single:

مهم است *mohemm ast* it is important

but: مهمتر *mohemtar* (for [*mohemmtar*]) more important

حقاً *haqqan* rightfully

but: حق شناس *haq šenās* (for [*haqq šenās*]) grateful

The spellings **ای\ای** and **آی\آی** are pronounced *āi*; the spelling **وی\وی** is pronounced *ui* or (in one or two words) *oi*:

بالایی *bālāi* upper

می آید *mi āid* you come

راستگویی *rāstgui* truthfulness

دویی *doi* duality

Avoid the wrong pronunciation [*yi*] for this doubled letter; the first *ye* does no more than mark the transition, and is silent. See 1/7, 8 and 24.

#### 5. Stress

In any word of more than one syllable, we stress one of the syllables, i.e. pronounce it more strongly than the rest. The position of the stress is regular in Persian. In this paragraph, and at certain other points in the book, we mark the vowel of the stressed syllable with an accent *ˈ*:

**Verbs.** See 5/1 for the definition of a verb. Verbs and their derivatives are stressed as follows:

- When the verb or verbal derivative has no prefix, it is stressed on the last syllable, discounting any personal ending. Compare

نوشتن *neveštán* to write      نویسنده *nevisandé* writer

نوشت *nevēšt* he/she wrote      نوشته *nevešté* written

with

دارم *dāram* I have

گرفتند *geréftand* they took

باشد *bāšad* let it be

هستیم *hástim* we are

The one exception to this rule is that the auxiliary verb of the future tense (5/27) is stressed on the personal ending when the verb is affirmative:

خواهم رفت *xāhám raft* I shall go

- when the verb or verbal derivative has one prefix or more, the first or only prefix (even when written separately) takes the stress:

ننوشتم *náneveštam* I didn't write

ندارم *nádāram* I have not

می نویسم *mí nevisam* I write

نمی نویسم *némi nevisam* I don't write

بیایید! *bíāid!* Come! نباشد *nábāšad* let it not be

ننوشته *nánevešte* not written/unwritten

- in the future tense, the auxiliary verb takes the stress of the whole tense, following the rules given in the preceding two indents:

خواهم نوشت *xāhām nevešt* I shall write

نخواهم نوشت *nāxāham nevešt* I shall not write

- in compound verbs (5/29), the stress of the whole verb falls on the non-verbal element in the affirmative and on the negative prefix in the negative:

کار می کردم *kār mi kardam* I was working

کار نمی کردم *kār némi kardam* I was not working

**Interjections and conjunctions.** Interjections, and many conjunctions, are stressed on the first syllable:

بله *bāle* yes

نخیر *nāxeir* no

اگر *ágar* if

ولی *vāli* but

چرا *cérā* why

**Other words.** Words other than verbs, interjections or conjunctions are stressed on the last syllable of the root (i.e. the word without any additions):

کتاب *ketāb* book

رنگزن *rangzán* painter

بیرون *birún* outside

شما *šomā* you

قشنگ *qašáng* beautiful

دوازده *davāzdáh* twelve

**Suffixes.** The stress rules for suffixes (syllables added to words, including any written detached), and for personal endings of verbs are:

- The following are unstressed and have no effect on stress:
  - personal endings of verbs (-am, -i, -ad, -im, -id, -and), however written, other than those of the future auxiliary in the affirmative (see above)
  - the *ezāfe* -e and -ye (Appendix II), however written
  - the indefinite suffix -i and the relative suffix -i (Appendix III), however written
  - the direct-object suffix را *rā* (Appendix IV)
  - the possessive and pronoun-object suffixes م... -am, ت... -et/āt, ش... -eš/aš etc. (3/11, 4/3).
- All others assume the stress of the word to which they relate, even if written separately. The main stressed suffixes are:
  - all plural suffixes: ها *-há*, ان... -ān, گان... -egān, ات... -āt, جات... -(e)jāt, ین... -ín, ون... -ún (3/4)
  - the adjective suffixes تر... -tār, ترین... -tarín (3/9, 10), ه... -é (9/6), ای... \ای... -í, گی... -egí (11/3), and the abstract noun suffixes ی... -í, گی... -egí (11/2), together with other less common noun and adjective suffixes explained in 11/2 and 11/3.
  - the ordinal-number suffixes م... -óm, مین... -omín (9/3).

In English, the vowel of an unstressed syllable often loses its typical sound and becomes neutral; examples are the a in 'asleep' and the o's in 'production'. In Persian, all the vowels of a word, including those in unstressed syllables, keep their typical sound. The neutral sound of a in English 'asleep' does not exist in Persian:

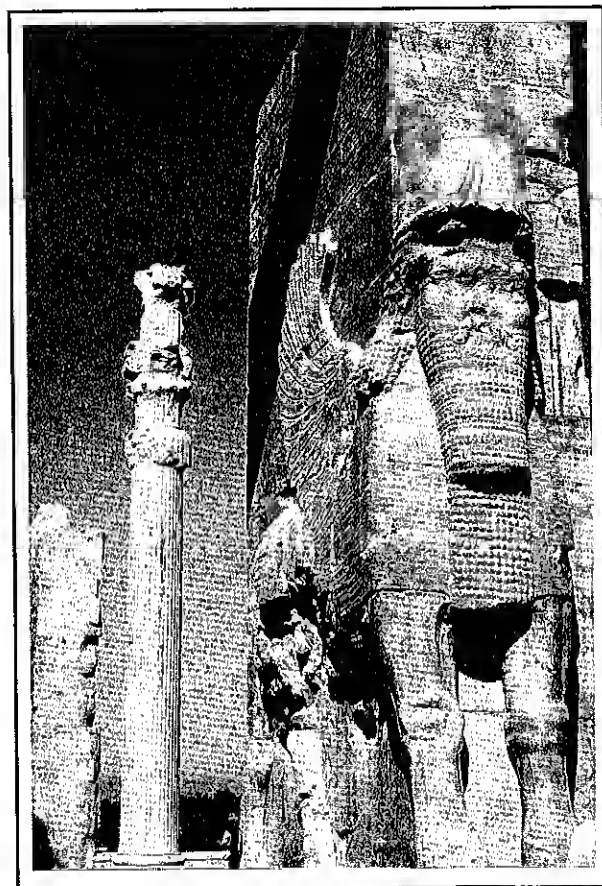
بزرگترین *bozorgtarín* biggest

پنجره ها *panjarehá* windows

**Vocative stress of the noun.** See 3/1 for the definition of a noun. The rule for stress given under 'other words' above applies to nouns when the noun is *spoken about*. If we address a person, the

## 7. Arabic forms

Most Arabic words and expressions incorporated into Persian are pronounced in a Persian manner. These forms are examined in Chapter 10.



تخت جمشید *taxte jamšid* Persepolis

## 3. Nouns and Adjectives

## 1. Nouns - general

A noun is a word denoting a person, creature, place, thing or idea. The nouns shown in this chapter are mostly simple nouns, i.e. not derived from other parts of speech.

Simple nouns are usually stressed on the last syllable (see 2/5):

کتاب *ketāb* book

نامه *nāmé* letter

See 5/20 and 11/2 for the derivation of nouns from other parts of speech, and for compound nouns.

## 2. Definite and indefinite nouns

A noun is definite when its identity is known, and indefinite when its identity is not known. Persian has no definite article corresponding to English 'the'. A Persian noun in its basic form is either definite or indefinite, depending on the context:

شخص *šaxs* (the) person

خیابان *xiābān* (the) street

ماه *māh* (the) month

کلاه *kolāh* (the) hat

جا *jā* (the) place

پارو *pāru* (the) spade

خانه *xāne* (the) house

کشتی *kašti* (the) ship

To make the noun clearly indefinite ('a, an ...' etc.), the suffix *-i* can be added. This indefinite suffix does not affect the stress of the word:

- After a consonant, the suffix is spelt *ی... :*

شخصی *šaxsi* a person, some person

خیابانی *xiābāni* a street

ماهی *māhi* a month, any month

کلاهی *kolāhi* a hat

- After a vowel *ā* or *u*, it is written *یی... :*

جایی *jāi* a place

پارویی *pāruī* a spade

Do not pronounce this combination **یی** as [-yi]; the first letter *ye* is silent.

- After a silent final **ه** (see 1/15), it is written with a separate **ای**:

**خانه‌ای** *xānei* a house, any house

- For a noun ending in **ی... -i** in the basic form, the indefinite form is the same:

**کشتی** *kašti* ship, the ship, a ship

**صندلی** *sandali* chair, the chair, a chair

When a series of nouns connected with **و** *valo* 'and' is made indefinite, only the last noun carries the indefinite suffix:

**کاغذ و مدادی** *kāqaz o medādi* a paper and pencil

**پسر و دختری** *pesar o doxtari* a son and (a) daughter  
or: a boy and a girl

but in an indefinite series connected with **یا** *yā* 'or', the indefinite suffix is normally repeated:

**ساعتی یا روزی** *sā'ati yā ruzi* an hour or a day

**مدادی یا قلمی** *medādi yā qalami* a pencil or (a) pen

The uses of the suffix **ی... -i** are summarised in Appendix III.

See also 3/3 below.

**Countable and uncountable.** The indefinite suffix is added mostly to indefinite nouns which are *countable*, i.e. denoting persons, things etc. which can exist in separate units. It is rarely attached to *uncountable* nouns, which denote things, ideas etc. found only in a mass. Compare:

**آیا قلمی هست؟** *āyā qalami hast?* Is there a pen?

(countable, indefinite suffix)

with **آیا نان هست؟** *āyā nān hast?* Is there any bread?  
(uncountable, no suffix)

Some Persian nouns can be used either as countable or uncountable, depending on their meaning. One such is **جا** *jā*:

**جا هست.** *jā hast.* There is space/room. (uncountable)

**جایی هست.** *jāi hast.* There is a place (= vacancy, seat, countable).

The indefinite suffix is not used in the middle of an *ezāfe* construction (see 3/5 and 8 below).

### 3. Definite direct-object suffix **را** *rā*

When a definite noun is the direct object of a verb (see 5/6), the definite direct-object suffix **را** *rā* is added to the noun. This suffix is written detached from its noun. The suffix does not affect the stress of the noun:

**کتاب را گرفت.** *ketāb rā gereft.* He/She took the book.

**نامه را نوشته اند.** *nāme rā nevešte and.*

They have written the letter.

To make the noun in these sentences indefinite, we need only remove the definite direct-object suffix **را** :

**کتاب گرفت.** *ketāb gereft.* He/She took a book.

**نامه نوشته اند.** *nāme nevešte and.* They have written a letter.

which sentences are correct as they stand. If we then add the indefinite suffix (3/2 above)

**کتابی گرفت.** *ketābi gereft.*

**نامه‌ای نوشته اند.** *nāmei nevešte and.*

we get a stronger indefinite meaning, 'He/She took some book or other', 'They have written some letter'.

When a series of direct-object nouns is connected with **و** *valo* 'and', the direct-object suffix **را** is added only after the last noun:

**کاغذ و مداد را گرفت.** *kāqaz va medād rā gereft.*

He took the paper and pencil.

**پسر و دختر را دیدند.** *pesar o doxtar rā didand.*

They saw the boy and girl.

The indefinite suffix **ی... -i** and the definite direct-object suffix may be used together, giving the meaning or implied meaning of the

English 'a certain ...'. Compare

می خواهند خانه بخرند. *mi xāhand xāne bexarand*

They want to buy a house (as yet unknown).

and می خواهند خانه را بخرند. *mi xāhand xāne rā bexarand*

They want to buy the house (one known to all).

with. می خواهند خانه ای را بخرند. *mi xāhand xānei rā bexarand*

They want to buy a (certain) house (one known to them).

See 3/13 below for a similar structure having indefinite *-i* and definite direct-object *را rā* together.

In older Persian we also find the suffix *را rā* showing an indirect object, i.e. with the meaning of the English 'to'. This survives today only in some set expressions, the commonest of which is probably  
خدا را شکر *xodā rā šokr* Thank God ('Thanks to God')

**Colloquial pronunciation.** See 2/6. The direct-object suffix *را* is pronounced colloquially *«ro»* or *«o»* after a consonant, *«ro»* after a vowel:

استاد را ندیدم. *«ostād rolostād o» nadidam.*  
I didn't see the professor.

The uses of the suffix *را rā* are summarised in Appendix IV.

#### 4. Plural of nouns

In literary Persian the plural form (= more than one) of a noun denoting a person is made by adding to the singular form the suffix *ان... -ān*; for the plural of a noun not denoting a person the suffix *ها... -hā* is added. Both suffixes carry the stress of the word:

مهمان <i>mehmān</i> guest	مهمانان <i>mehmānān</i> guests
افسر <i>afsār</i> officer	افسران <i>afsarān</i> officers
کلید <i>kelīd</i> key	کلیدها <i>kelidhā</i> keys
گزارش <i>gozārēš</i> report	گزارشها <i>gozārešhā</i> reports

Some Iranians still observe this person/not-person distinction, at

least in part, when forming the plural of a noun; but in modern everyday Persian there is a tendency to add *ها...* also to many nouns denoting people:

مهمان <i>mehmān</i> guest	مهمانها <i>mehmānhā</i> guests
افسر <i>afsār</i> officer	افسرها <i>afsarhā</i> officers
خانها و آقایان <i>xānomhā va āqāyān</i> Ladies and gentlemen	

These suffixes are written, and their form is sometimes modified, as follows:

- Whenever it is possible to join *ها...* to its noun in writing, this is correct, though it may also be written detached:

کتاب <i>ketāb</i> book	کتابها \ کتابها <i>ketābhā</i> books
راه <i>rāh</i> road	راهها \ راهها <i>rāhhā</i> roads

but after silent final *ه*, *ها...* is always written detached (this is a general spelling rule, see 1/15):

بچه <i>bacce</i> child	بچهها <i>baccehā</i> children
------------------------	-------------------------------

- *ان...* is always joined to its noun in writing whenever this is possible:

مستخدمان *mostaxdemān* employees

- After *ا ā* or *و u*, *ان... -ān* becomes *یان... -yān*:

آقا <i>āqā</i> gentleman	آقایان <i>āqāyān</i> gentlemen
دانشجو <i>dānešju</i> student	دانشجویان <i>dānešjuyān</i> students

- silent final *ه* plus *ان... -ān* becomes *گان... -egān* (*ه* is dropped):

نویسنده <i>nevisande</i> writer	نویسندگان <i>nevisandegān</i> writers
---------------------------------	---------------------------------------

راننده <i>rānande</i> driver	رانندگان <i>rānandegān</i> drivers
------------------------------	------------------------------------

**Colloquial pronunciation.** See 2/6. The suffix *ان...* may be pronounced *«un»* in everyday speech.

Three other plural forms borrowed from Arabic and used for words taken from Arabic, survive in literary style, and are used for a few words (as alternatives to plurals in *ها... \ ان... -hā/-ān*) in



everyday Persian:

- **آت... -ât** (stressed). This is the Arabic so-called 'sound feminine' plural. It is added to certain words ending in a consonant and not denoting persons:

حيوان *heivān* animal      حيوانات *heivānāt* animals

With words ending in silent ه... -e and ت... -at, the final syllable is dropped before the plural suffix is added:

ملاحظه *molāheze* regard      ملاحظات *molāhezāt* regards

حکایت *hekāyat* story      حکایات *hekāyāt* stories

In imitation of the Arabic, this suffix is also attached to some native Persian words denoting things and ending in -e + silent ه. The plural takes the form **جات... -jāt**; the ه is sometimes kept in writing, sometimes dropped. The pronunciation for both spellings is the same, -ejāt.

روزنامه *ruznāme* newspaper

روزنامه‌جات / روزنامجات *ruznāmejāt* newspapers

میوه، میوجات / میوه جات *mive(jāt)* fruit(s)

- **ون... -în/-ûn** (stressed). This is the Arabic so-called 'sound masculine' plural. It is added to certain nouns denoting male persons. After a consonant, the suffix is **ین... -în**; after ی... -i the suffix is **ون... -ûn**:

مترجم *motarjem* translator

مترجمین *motarjemin* translators

استعماری *este'māri* colonialist

استعمارین *este'māriun* colonialists

- the Arabic irregular or so-called 'broken' plural, in which no suffix is added but the word itself changes its shape (similarly to English 'man/men' or 'mouse/mice'):

شخص *šaxs* person

اشخاص *ašxās* persons

موج *mouj* wave

امواج *amvāj* waves

فصل *fasl* season

فصول *fosul* seasons

مسئله *mas'ale* problem      مسائل / مسایل *masāell/masāyel* problems

In everyday Persian some of these forms are found in set expressions:

امواج کوتاه / متوسط / بلند *amvāje kutāh/motavasset/boland*  
short/medium/long waves

**Definite and indefinite.** The indefinite suffix **ی... -i** and the definite direct-object suffix **را *rā*** (3/2, 3 above) are used with plural nouns as with singular nouns:

آیا مهمانهای رسیده اند؟ *āyā mehmānhāi raside and?*  
Have any guests arrived?

بچه ها (یی) دیدم. *baccehā(i) didam.* I saw (some) children.

بچه ها را دیدم. *baccehā rā didam.* I saw the children.

پسرها و دخترها را دیدم. *pesarhā o doxtarhā ra didam.*  
I saw the boys and girls.

کتابها را با خود برده است. *ketābhā rā bā xod borde ast.*

He/She has taken the books with him/her.

**Collectives.** In an English sentence like 'The baby eats egg' we are not specifying one egg or several eggs, merely the idea 'egg' in general, for which we use the singular form of the noun, as a collective noun. Persian uses this device much more commonly than English, especially for general statements:

آن گربه موش نمی گیرد. *ān gorbe muš nemi girad* «nemi gire»\*.  
That cat doesn't catch mice ('mouse').

همه اش دروغ است. *hamaš doruq ast* «e»\*. It's all lies ('a lie').

این پسر کشتی دوست دارد. *in pesar kašti dust dārad.*  
This boy likes ships.

سیب می فروشند؟ *sib mi forušan?* Do they sell apples?

\* colloquial pronunciation, see 2/6.

Using a noun collectively transforms it from *countable* to *uncountable* (see 3/2 above); hence we do not attach the indefinite suffix **ی... -i** to a collective. Compare the sentence given above

(about the cat) with

آن گربه موشی نمی گیرد. *ān gorbe muši nemi girad* <nemi gire>.  
That cat doesn't catch a (single) mouse.

Examine also

اینها پیچ هستند. *inhā pic hastand* These are screws.  
in which the subject (اینها) and the verb (هستند) are plural. But  
the word پیچ *pic* 'screw' which is the complement (5/6) of the verb  
is collective and therefore singular in form.

Although translated with an English plural, the Persian noun  
stands in the basic singular form. In this meaning it is seen as  
neither definite nor indefinite, but general, and typifying all its  
kind.

### 5. اضافه *ezāfe* with nouns

The suffix known as the اضافه *ezāfe*, the writing and  
pronunciation of which are explained in Appendix II, is used to  
connect two nouns in certain relationships.

**Possessive structure.** The first such relationship can be called the  
*possessive structure*. Examine:

کتابها *ketābhā* books, شاگرد *šāgerd* pupil:  
کتابهای شاگرد *ketābhāye šāgerd* the pupil's books  
(the books of the pupil)

کار *kār* work, دانشجویان *dānešjuyān* students:  
کار دانشجویان *kāre dānešjuyān* the students' work

خانه *xāne* house, مدیر *modir* director:  
خانه مدیر *xāneye modir* the director's house  
(the house of the director)

صندلی *sandali* chair, پرویز *parviz* Parviz:  
صندلی پرویز *sandalīye parviz* Parviz' chair

The 'possessed' noun stands first and carries the *ezāfe* suffixed to  
it; the 'possessor' noun follows, observing the formula 'the books  
of the pupil'.

In the examples given above the *ezāfe* is shown in bold type in  
transcription; it never has any effect on the stress of the word.

The term 'possessive structure' is merely one of convenience. The  
association between the two nouns may be something other than  
possession:

کلید *kelid* key, در *dar* door:

کلید در *kelide dar* the key of/to the door

کارگر *kārgar* workman, شرکت *šerkat* company:

کارگر شرکت *kārgare šerkat* a company workman

راه *rāh* road, فرودگاه *forudgāh* airport:

راه فرودگاه *rāhe forudgāh* the airport road

بودجه *budje* budget, حکومت *hokumat* government:

بودجه حکومت *budjeje hokumat* the government('s) budget

دانشجویان *dānešjuyān* students, دانشکده *dāneškade* faculty:

دانشجویان دانشکده *dānešjuyāne dāneškade*  
the faculty students

The 'possessor' noun may be a long infinitive (5/2):

نوشتن *neveštan* to write, عددها *adadhā* figures:

نوشتن عددها *neveštane adadhā* the writing of figures

The *ezāfe* can be repeated, in a 'string'; further, any noun in the  
expression may have a demonstrative adjective (see 3/12 below):

بودجه حکومت کویت *budjeje hokumate koveit*  
the Kuwait Government('s) budget

کار دانشجویان این دانشکده *kāre dānešjuyāne in dāneškade*  
the work of the students of this faculty

رئیس آن کشتی *raise ān kašti* the captain of that ship

In an *ezāfe* construction, the nouns are usually understood to be  
definite or indefinite as they stand, depending on the context. The  
'possessor' noun may be made clearly indefinite with the indefinite  
suffix (3/2 above) if necessary, but not the 'possessed' noun, since  
this suffix may not interrupt the *ezāfe*:

نام دانشجویی *nāme dānešjui* some student's name

نمرة ماشینى *nomre-ye māšini* a car number

The *ezāfe* is not used in expressions of measurement such as 'a kilo of sugar', 'a cup of tea'; see 9/8 for these.

**Apposition.** The second use of the *ezāfe* with nouns is to link two nouns which are in *apposition*, i.e. the same in identity. The *ezāfe* is attached to the first noun:

خیابان حافظ *xiābāne hāfez* Hafiz Street

شهر قزوین *šahre qazvin* the city of Qazvin

The commonest form of apposition is with *آقا \ خانم* *āqā/xānom* 'Mr, Mrs, Miss' and the person's name or further title:

خانم نوشزاد *xānome nušzād* Mrs/Miss Noushzad

آقای بهروزی *āqāye behrouzi* Mr Behrouzi

آقای سفیر *āqāye safir* Mr Ambassador

The *ezāfe* also connects a person's given name and family name:

عباس هادیان *abbāse hādiān* Abbas Hadian

The *ezāfe* is not normally used with other titles or professions followed by the name, even though there is apposition:

دکتر همایون *doktor homāyun* Dr Homayoun

استاد طباطبائی *ostād tabātabāi* Professor Tabatabai

In using these titles when speaking to the person, we use *vocative stress* on the title, for which see 2/5:

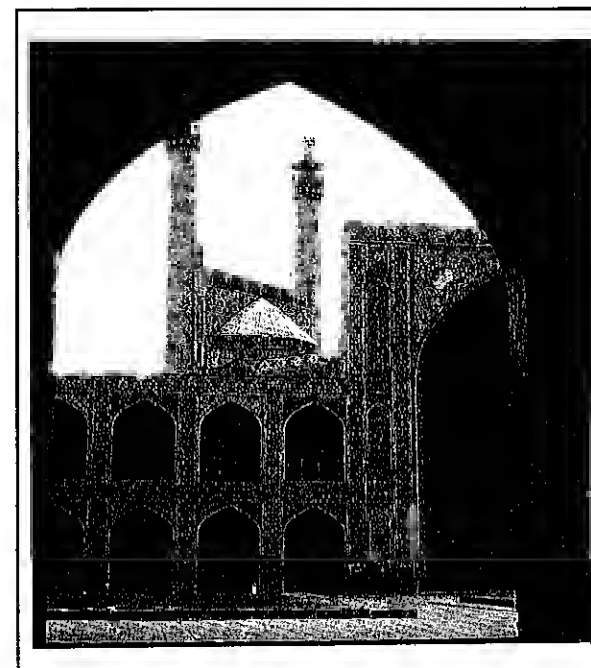
سلام آقای منوچهری *salām āqāye manucehri*  
Hello, Mr Manuchehri

**را *rā* with the *ezāfe*.** The direct-object suffix *را rā* (3/3 above) may not interrupt the *ezāfe* construction. *را ra* appears once, at the end of the expression:

برادر عباس را می شناسید؟ *barādare abbās rā mi šenāsīd?*  
Do you know Abbas' brother?

آقای صبوری را ندیده ام. *āqāye saburi rā nadide am.*  
I didn't see/haven't seen Mr Sabouri.

آیا قصه های هدایت را خوانده اید؟ *āyā qessehāye hedāyat rā xānde id?* Have you read the stories of Hedayat?



اصفهان، مسجد امام (مسجد شاه)

*esfahān - masjede emām (masjede šāh)*  
Isfahan - Imam Mosque (King's Mosque)

## 6. Adjectives - general

An adjective is a word describing (the grammatical term is 'qualifying') a noun (3/1 above) or a pronoun (4/1). Most of the adjectives examined in this chapter are simple adjectives, i.e. not derived from other parts of speech.

Simple adjectives are normally stressed on the last syllable:

کوچک *kucék* small

بزرگ *bozórġ* big

See 5/20 and 11/3 for the derivation of adjectives from other parts of speech, and for compound adjectives.

Any adjective may be used as a noun if the meaning permits it:

فقیر *faqir* poor or poor person/man/woman

جوان *javān* young or young person/man

## 7. Adjective used as complement

One use of the adjective is as a complement (see 5/6) of the verb:

این پدر مهربان است. *in pedar mehrabān ast*. This father is kind.

این کار آسان نیست. *in kār āsān nist*. This task is not easy.

(او) زود مریض شد. *(u) zud mariz šod*. She quickly became ill.

مسئله خیلی سخت به نظر می آید. *mas'ale xeili saxt be nazar mi āyad*. The problem seems very difficult.

من چنین اقدامی را لازم شمردم. *man conin eqdāmi rā lāzem šomordam*. I considered such a measure necessary.

In a sentence of this kind, the adjective may qualify a noun or a pronoun (see 4/1), including an implied pronoun.

## 8. Attributive adjectives

An adjective not used as a complement (see 3/7 above) is said to be *attributive*; in the English expression 'a good book' the adjective 'good' is used attributively. An attributive adjective always qualifies a noun, not a pronoun (see 4/1). In English an attributive adjective usually precedes its noun; in Persian it almost always follows its noun. When the noun is used in its basic form (i.e. without the indefinite suffix *-i*, 3/2 above), it carries the suffix called the *ezāfe*, explained in Appendix II. Examine:

کتاب خوب *ketābe xub* a/the good book

کتابهای خوب *ketābhāye xub* (the) good books

اقدام فوری *eqdāme fouri* an/the urgent measure

میوه تازه *miveye tāze* (the) fresh fruit

صندلی چرمی *sandaliye carmi* a/the leather chair

پاروی آهنی *pāruye āhani* an/the iron spade

The *ezāfe* is printed bold in the transcription of these examples; it does not carry any stress, nor does it affect the stress of the word. More than one adjective may be used in this manner, each element in the structure being linked to the next with the *ezāfe*:

خانه بزرگ نو *xāneye bozorge nou* a/the big new house

پاروی کهنه آهنی *pāruye kohneye āhani* a/the old iron spade

The structure of noun + adjective is usually understood as either definite or indefinite, according to context. If indefiniteness is emphasised, then one of two devices is used:

- The indefinite suffix *-i*... is added to the adjective (or the last adjective if there are more than one). If the adjective already ends in *-i*... nothing is added:

کتاب خوبی *ketābe xubi* some good book

خانه بزرگ نوی *xāneye bozorge noui* some big new house

صندلی چرمی *sandaliye carmi* some leather chair

- The indefinite suffix *-i*... is added to the noun, with no *ezāfe*:

کتابی خوب *ketābi xub* some good book

خانه ای کوچک *xānei kucek* some small house

With this form, we link a series of adjectives with *و* pronounced *o*, or with *ezāfe*:

خانه ای بزرگ و قشنگ *xānei bozorg o qašang*  
some beautiful big house

پارویی کهنه آهنی *pāruī kohneye āhani*  
some old iron spade

**Direct object.** When appropriate, the noun-and-adjective expression takes the direct-object suffix *را* *rā* (see 3/3). The suffix is added after the whole expression:

فرهنگ فارسی را گم کرده ام. *farhange fārsi rā gom karde am*.  
I have lost the Persian dictionary.

آن دفتر کوچک را کجا گذاشتید؟ *ān daftare kucek rā kojā gozaštīd?* Where did you put that small notebook?

**Adverbs with adjectives.** An adverb (see 7/1) modifying an attributive adjective precedes the adjective. It is one of the few things permitted to interrupt the *ezāfe*:

مرد بسیار بلند *marde besyār boland* the very tall man

مرد بسیار بلندی *marde besyār bolandi* a/some very tall man

جمله کمی کوتاه *jomleye kami kutāh*  
a/the somewhat short sentence  
چمدانهای خیلی سنگین *camedānhāye xeili sangin*  
the very heavy suitcases

**Preceding adjective.** The adjective *پیر* *pir* 'old' (of people) usually precedes the nouns *مرد* *mard* 'man' and *زن* *zan* 'woman', with no *ezafe*:

*پیر مرد* , *پیر زن* *pir mard*, *pir zan* old man, old woman

### 9. Comparative adjectives

The comparative form of the adjective ('bigger', 'more beautiful') is made by suffixing *...-tār* (which takes the stress of the word) to the so-called *positive* or basic form of the adjective. The suffix is joined to the adjective in writing if this is possible:

بزرگ <i>bozorg</i> big	بزرگتر <i>bozorgtār</i> bigger
قشنگ <i>qašang</i> beautiful	قشنگتر <i>qašangtār</i> more beautiful
بلند <i>bolānd</i> tall, high	بلندتر <i>bolāndtār</i> taller, higher
کوتاه <i>kutāh</i> short	کوتاهتر <i>kutāhtār</i> shorter
کوچک <i>kucék</i> small	کوچکتر <i>kucektār</i> smaller
بد <i>bad</i> bad	بدتر <i>badtār</i> worse
گران <i>gerān</i> expensive	گرانتر <i>gerāntār</i> more expensive
ارزان <i>arzān</i> cheap	ارزانتر <i>arzāntār</i> cheaper
تازه <i>tāzé</i> fresh	تازهتر <i>tāzetār</i> fresher

A few comparative forms are irregular in that they do not use the common positive form as a base:

خوب <i>xub</i> good	بهتر <i>behtār</i> better
زیاد <i>ziād</i> much	بیشتر <i>bištār</i> more (also <i>زیادتر</i> <i>ziādtar</i> )

The form *بیش* *biš* 'more' is also found, as is (in literature) the form *به* *beh* 'better'.

Like most adjectives shown in this chapter, the ones listed above are simple adjectives, i.e. not derived from another word or form.

The rule for making comparatives applies also to many derived and compound adjectives as well, where the meaning permits it:

باهوش *bāhuš* intelligent     باهوشتر *bāhuštār* more intelligent  
جهان دیده *jahāndide*     جهان دیده تر *jahāndidetar*  
experienced     more experienced

Derived and compound adjectives are studied in 11/3.

The comparative adjective follows all the rules of the basic or positive adjective when used with a noun (3/7 and 3/8 above), except that by its nature the comparative has indefinite meaning:

این شهر بزرگ است. *in šahr bozorg ast*. This town is big.  
آن شهر بزرگتر است. *ān šahr bozorgtar ast*. That town is bigger.  
شهر بزرگ *šahre bozorg* the big town  
شهر بزرگتر *šahre bozorgtar* a bigger town  
عکس قشنگتر *akse qašangtar* a more beautiful photograph  
کتاب ارزانتر *ketābe arzāntar* a cheaper book

With a comparative, 'than' is either *از* *az* or *تا* *tā*:

- *از* *az* is by far the commoner of the two. It is used before a noun or pronoun (4/1, 2, 4), with the verb *بودن* *budan* 'to be', and with any other verb when that verb follows:  
ارزانتر از آن یکی است. *arzāntar az ān yeki st*.  
It is cheaper than that one  
*او جوانتر از من است* *u javāntar az man ast*.  
He/She is younger than I/me.

A phrase with *از* can follow the comparative or precede it:

این ارزانتر از آن است. *in arzāntar az ān ast*.  
این از آن ارزانتر است. *in az ān arzāntar ast*.  
This is cheaper than that.  
يك كوچكتر از این بده.\* *yek kucektar az in bedeh*.  
يكی از این كوچكتر بده.\* *yeki az in kucektar bedeh*.  
Give (me) a smaller one than this.

\* In this word, final *ه* is part of the root, and therefore pronounced *h*. See 1/15.

- *tā* is used otherwise, i.e. when the next word is neither noun nor pronoun, or when a verb other than **بودن** precedes. This structure is less common:

*be šomā bištar dādand tā be mā.* They gave (to) you more than (to) us.

We also find certain adverbs (see 7/1, 2) used with a comparative. The adverb precedes the adjective, interrupting an *ezāfe* where appropriate. Examples of such adverbs are:

*xeili* much      *kami* a little  
*(be) qadri* somewhat      *nesbatan* relatively  
*xeili ziādtar pardāxt.*  
 She paid much more.

*kami pahntar bud.* It was a little broader.  
*in ebārat xeili roušantar ast* \*.  
 This expression is much clearer.

*ajnāse nesbatan gerāntar*  
 relatively more expensive goods

\* colloquial pronunciation, see 2/6.

as ... as possible. The idiom 'as ... as possible' is expressed in Persian with هر چه + the comparative, *تر... هر چه har ce -tar*. This formula is most commonly used for adverbs (see 7/3) but is also found with adjectives:

*sanduq bāyad har ce bozorgtar bāšad.* The box must be as big as possible.

**Equal comparison.** Equal comparison is expressed with an abstract noun to represent the adjective, and the *ezāfe*, using the formula shown below:

*in be tondīye ān ast* \*.  
 This is as fast as that. ('This is to the speed of that.')  
*yek mix be tule ān pic bedehid.*  
 Give me a nail as long as that screw.

*be sanginīye ān yeki nist.*  
 It isn't as heavy as that one.

11/2 shows the formation of abstract nouns with *-ī*...

### 10. Superlative adjectives

The superlative form of the adjective ('biggest', 'most useful') is made by adding the suffix *-īn* to the comparative ending *-tar*, for which see 3/9 above. The stress shifts on to the *-īn*:

<i>bozorgtar</i> bigger	<i>bozorgtarīn</i> biggest
<i>mofidtar</i> more useful	<i>mofidtarīn</i> most useful
<i>roušantar</i> clearer	<i>roušantarīn</i> clearest
<i>moškeltar</i> more difficult	<i>moškeltarīn</i> most difficult
<i>bištar</i> more	<i>bištarīn</i> most
<i>kamtar</i> less	<i>kamtarīn</i> least

This applies to most compound and derived adjectives (see 11/3) whose meaning permits it, also:

*doulatmandtar* wealthier  
*doulatmandtarīn* wealthiest

The superlative adjective and its noun are definite in meaning.

When used attributively, the superlative is accompanied by its noun, which it always precedes, with no *ezāfe* (see 3/8 above):

*bozorgtarīn arteš* the biggest army  
*mofidtarīn pišnehād* the most useful proposal  
*in vāzehtarīn jadval ast.*  
 This is the clearest table.

*mā qašangtarīn šahrhāye irān rā dide im.*  
 We have seen the most beautiful cities of Iran.

We can use the superlative in attributive use without a noun, but only with singular meaning:

ارزانترین را ببینیم. *arzāntarin/arzuntarin rā bebinim.*

Let's see the cheapest one.

and note the structure superlative + ezāfe + plural noun, in which the superlative again has singular meaning:

مفیدترین پیشنهادها *mofidtarine pišnehādhā*

the most useful (one) of the proposals

مشکلترین حسابها *moškeltarine hesābhā*

the most difficult of the calculations

When the superlative is used as a complement (3/7 above), it is expressed with the comparative plus **از همه** *az hame* 'than all'.

Compare the attributive and complementary uses:

{ این تنبلترین جوان بود. *in tambaltarin javān bud.*  
This was the laziest youth.

{ این جوان تنبلتر از همه بود. *in javān tambaltar az hame bud.*  
This youth was the laziest ('lazier than all').

{ اینها گرانترین فرشها هستند. *inhā gerāntarin faršhā hastand.* These are the most expensive carpets.  
این فرشها از همه گرانترند. *in faršhā az hame gerāntarand.*  
These carpets are the most expensive.

### 11. Possessive adjectives

Possessive adjectives ('my', 'your' etc.) are expressed in two ways in Persian.

**With a personal pronoun.** One way is to put the appropriate personal pronoun (see 4/2) after the possessed noun, connecting with the *ezāfe* (3/5 above, also Appendix II):

کار من *kāre man* my work ('the work of me')

خانه اوست. *xāneye ust.* It is his/her house

ماشین شما کجاست؟ *māšine šomā kojāst?* Where's your car?

دوستان و دشمنهای ما *dustān va došmanhāye mā*  
our friends and enemies

The last example given above shows that the term 'possessive' used here covers also other associations, as it does in the *possessive*

(noun) structure.

These examples are definite. An indefinite possessive is expressed with **یکی از** *yeki az* 'one of', followed by the noun in the plural, as in English:

یکی از دوستان ما *yeki az dustāne mā* one of our friends

**With a suffix.** The other way is to add to the noun the appropriate possessive adjective suffix:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	م... -am my	مان... -emān our
2nd	ت... -et (-at) your	تان... -etān your
3rd	ش... -eš (-aš) his/her/its	شان... -ešān their

These suffixes do not affect the stress of the noun.

The pronunciations -at and -aš are the literary pronunciations, increasingly replaced now by the originally colloquial forms -et and -eš.

The suffixes are added in this form to a noun ending in a consonant or **ی** -i

دوستم *dūstam* my friend      کارتتان *kāretān* your work

صندلیم *sandaltam* my chair      کشتیشان *kaštīšān* their boat

After a vowel **ا** ā or **و** u, ...ی... -y- is added before the suffix:

کلیدهایم *kelidhāyam* my keys      پارویش *pāruyeš* his spade

After silent final **ه** the singular forms are written with initial *alef* and pronounced with -a-; the plural forms lose their initial *e* in pronunciation:

خاندام، خاندهات، خانداش *xānéam, xānéat, xānéaš*  
my, your, his/her house

خانه مان، خانه تان، خانه شان *xānémān, xānéātān, xānéšān*  
our, your, their house

When the possessed noun has an attributive adjective (3/8 above); the possessive expression (of whichever kind) follows the adjective:

کتاب فارسی من	<i>ketābe fārsiye man</i>	} my Persian book
کتاب فارسیم	<i>ketābe fārsiam</i>	
آموزگار سابق او	<i>āmuzgāre sābeqe u</i>	} his/her former
آموزگار سابقش	<i>āmuzgāre sābeqeš</i>	
		} schoolteacher

The direct-object suffix *ra* (3/3 above), when needed, is added after the whole possessive expression, whichever kind is used. [*man + ra*] becomes *mārā*, [*to + ra*] becomes *tōrā* (we also encounter the spelling *tōra*):

شکایت او را قبول نمی‌کنیم. *šekāyate u rā qabul nemi konim.*  
We are not accepting his complaint.  
خانه مرا خریدند. *xāneye marā xaridand.*  
They bought my house.

ماشین ترا کجا پارک کرده اند؟ *māšine torā kojā pārk karde and?*  
Where have they parked your car?

کتاب او را فراموش کردم. *ketābe u rā farāmuš kardam.*  
کتابش را فراموش کردم. *ketābeš rā farāmuš kardam.*  
I forgot his book.

کتاب فارسی شما را ندیده‌ام. *ketābe fārsiye šomā rā nadide am.*  
کتاب فارسیتان را ندیده‌ام. *ketābe fārsietān rā nadide am.*  
I have not seen your Persian book.

In general, the two possessive expressions are equally correct alternatives. However, we cannot use the first possessive expression (*ezāfe* + pronoun) when the subject of the verb (4/2, 5/4) and the possessor of the noun are the same. In such a sentence the suffix form must be used for the possessive:

کتابم را به ایشان\* دادم. *ketābam rā be išān dādam.*  
(not: [کتاب مرا ...]) I gave ('to') him/her/them my book.

ماشینت را کجا پارک کرده ای؟ *māšinet rā kojā pārk karde i?*  
Where have you parked your car?

نامه را به خانواده اش فرستاد. *nāme rā be xānevādeāš ferestād.*  
He/She sent the letter to his/her family.

\* polite speech, see 12/2.

Where the identity of the possessor is obvious, it is common, especially in speech, to omit the possessive completely:

نامه را به خانواده فرستاد. *nāme rā be xānevāde ferestād.*  
He/She sent the letter to (his/her) family.

این فقط برای دوستان است. *in faqat barāye dustān ast.*  
This is only for (my) friends.

**Emphatic forms.** Two possessive forms exist which are used for emphasis. The first is ... مال تو *māle man, māle to* (etc.) (from the noun مال *māl* 'property'), which is placed after the possessed noun with a connecting *ezāfe*:

کتاب مال شما را گرفت. *ketābe māle šomā rā gereft.*  
She took your book.

کلاه مال من اینجا است. *kolāhe male man injāst.* My hat's here.  
See 4/5 for مال *māle* in sentences such as 'Mine is ...', 'It's mine/yours' (etc.).

The second emphatic form is the use of the pronoun خود *xod* 'oneself' in place of تو *man, to* (etc.) after the *ezāfe*. Because of its meaning, this form is used only when the subject of the verb and the possessor of the noun are the same. In speech it is usual to add the possessive suffix as well:

کتاب خود (م) را به ایشان دادم. *ketābe xod(am) rā be išān dādam.*  
I gave him/her my/my own book.

In literary Persian the use of خود for the possessive is obligatory when both the subject of the verb and the possessor of the noun are the same 3rd person (او، آن، ایشان، آنها). In this usage there is no emphatic meaning:

کتاب خود را به من داد. *ketābe xod rā be man dād.*  
He gave me his book.

کلاه خود را گم کرده است. *kolāhe xod rā gom karde ast.*  
He has lost his hat.

کتاب او را *ketābe u rā* and کلاه او را *kolāhe u rā* in these sentences would mean 'someone else's book', 'someone else's



hat').

But in modern everyday style, and in speech, the 3rd-person suffixed form

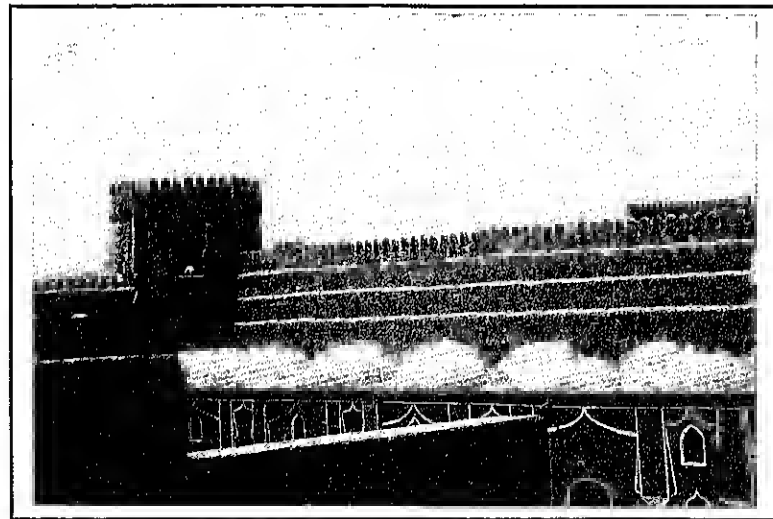
کتایش را به من داد. *ketābeš rā be man dād.*

کلاهش را گم کرده است. *kolāhes rā gom karde ast.*

is common and accepted; خود is necessary only when emphasis is required.

Literary Persian also has the word خویش *xiš* which can be used instead of خود in all contexts.

See 1/13 for the pronunciation of خود and خویش, and see 4/8 for خود as a pronoun.



شهر بم باستان *šahre bame bāstān*  
The ancient city of Bam

## 12. Demonstrative adjectives

The demonstrative adjectives ('this', 'that' etc.) are:

این <i>in</i> this, these	آن <i>ān</i> that, those
همین <i>hāmin</i> this/these very	همان <i>hāmān</i> that/those very
چنین <i>conin</i> such (a), ... like this	چنان <i>conān</i> such (a), ... like that

These words precede the noun or noun expression which they qualify, without *ezāfe* (see 3/8):

آیا این شخص را می شناسید؟ *āyā in šaxs rā mi šenāsīd?*

Do you know this person?

آن ساختمانهای بزرگ *ān sāxtemānhāye bozorg*  
those big buildings

همان ترجمه است. *hāmān tarjome ast.* It is that very translation.

آن افسرها را نمی شناسم. *ān afsarhā rā nemi šednāsam.*  
I don't know those officers

این نامه را دیده اید؟ *in nāme rā dide id?*  
Have you seen this letter?

چنین اسبهای قشنگی تا حالا دیده اید؟  
*conin asbhāye qašangi tā hālā dide id?*  
Have you ever ('till now') seen such beautiful horses?

همین is also the commonest way to express 'the same'; in this meaning it loses its connotation 'this':

همین کتاب را خرید. *hāmin ketāb rā xarīd.*  
He bought the same book.

Note that the stress on both همین *hāmin* and همان *hāmān* falls on *hām-*.

## 13. Interrogative adjectives

Important interrogative adjectives are:

کدام <i>kodām</i> 'kodum' which	چه <i>ce</i> what
چند <i>cand</i> how much, how many	کی <i>ki</i> whose
چطور/چگونه/چه جور/چه نوع <i>cetour, cegune, ce jur, ce nou'</i> what kind of	

These are used as follows:

- All of them except کی *ki* precede the noun which they qualify, without *ezāfe* (see 3/8):  
کدام کتاب...؟ *kodām ketāb...?* which book...?

چطور/چگونه/چه جور/چه نوع شخصی است؟  
*cetour/cegune/ce jur/ce nou' šaxsi st?*  
 What kind of a person is she?

- **کدام** *kodām* (colloquial pronunciation <*kodum*>) means 'which' (of a limited or known group). Its noun or noun expression has no indefinite suffix **ی**...-i (3/2 above), and carries the definite direct-object suffix **را** *rā* (3/3 above) when appropriate:

کدام آموزگار اینطور گفت؟  
*kodām āmuzgār intour goft?*  
 Which teacher said so?

کدام تاریخ را بیشتر دوست دارید؟  
*kodām tārix rā bištar dust dārid?* Which date do you prefer?

کدام جنسها را میل دارید؟  
*kodām jenshā rā meil dārid?*  
 Which kinds would you like?

Note also **کدام یکی** <*kodum*> *yeki* 'which one', very common in speech.

See the remark at the end of this paragraph.

- **چه** *ce* mostly means 'what' (of an unlimited or unknown group) and in this meaning its noun or noun expression always carries the indefinite suffix **ی**...:

امشب چه فیلمی هست؟  
*emšab ce filmi hast?*  
 What film is there tonight?

چه کتابهایی از همه مفیدترند؟  
*ce ketābhāi az hame mofidtarand?* What books are most useful?

When the noun is the direct object of a verb, and its identity is known to one party, it is deemed to be definite and therefore also takes the direct-object suffix **را** *rā*:

چه چیزهای مفیدی را خریدید؟  
*ce cizhāye mofidi rā xaridid?* What useful things did you buy?

See the remark at the end of this paragraph.

- **کی** *ki* meaning 'whose' follows its noun in the same way as a possessive adjective (3/11 above), with *ezāfe*:

پرونده کی را گرفتید؟  
*parvandeye ki rā gereftid?*  
 Whose file did you take?

In everyday Persian we may find **مال کی** *māle ki* for 'whose', when emphasis is required:

پرونده مال کی را گرفتید؟

But **مال کی** *māle ki* is more correctly used as a *pronoun*, i.e. with no noun; see 4/7.

- **چند** *cand* 'how much/many' is always followed by a singular noun, which has the definite form but is seen as indefinite. If the noun is concrete and 'countable' (i.e. is tangible, and consists of separable units and not a mass), it is usual in modern Persian to add **نفر** *nafar* for people and **تا** *tā* for anything else:

چند وقت ماندند؟  
*cand vaqt māndand?*

How long ('how much time') did they stay?

چند نفر مهمان می آیند؟  
*cand nafar mehmān mi āyand?*  
 How many guests are coming?

چند تا بشقاب برد؟  
*cand tā bošqāb bord?*  
 How many plates did he take?

چند مرتبه گفته ام که ...  
*cand martabe gofte am ke ...*  
 How many times have I said that ...

From this last example we can see that the term 'interrogative' covers also rhetorical questions.

**چند نفر** with no further noun also means 'how many people', and **چند تا** with no further noun means 'how many (of the things already mentioned)':

چند نفر را شمردید؟  
*cand nafar rā šomordid?*  
 How many people did you count?

چند تا برد؟  
*cand tā bord?* How many did he take?

Everyday Persian often uses **تا** *tā* for people and for things:

چند تا مهمان می آیند؟  
*cand tā mehmān mi āyand?*

- **چطور**, **چگونه**, **چه جور**, **چه نوع** *cetour, cegune, ce jur, ce nou* 'what kind of': the noun following one of these adjectives carries the indefinite **ی**...-i:

چطور گزارشی بود؟ *cetour gozāreši bud?*  
What kind of report was it?

It is important to differentiate between کدام *kodām* 'which' and چه *ce* 'what' described above:

کدام کتاب را می خوانید؟ *kodām ketāb rā mi xānid?*  
Which book (of a known selection) are you reading?

and: چه کتابی را می خوانید؟ *ce ketābi rā mi xānid?*  
What book (of all the books there are) are you reading?

#### 14. Distributive adjectives

The main distributive adjectives are:

تمام <i>tamām</i> all, the whole of	همه <i>hame</i> all, all of
هر <i>har</i> every, each	بعضی <i>ba'zi</i> some
چندین <i>candin</i> several	چند <i>cand</i> some, a few
چند نفر <i>cand nafar</i> some (people)	چند تا <i>cand tā</i> some (things)
	هیچ <i>hic</i> + negative verb no

These adjectives are used as follows:

- تمام *tamām*, همه *hame* all. With a singular noun, the noun *tamām* 'whole', and with a plural noun the pronoun همه *hame* 'all', are used in possessive structure (3/5 above) to mean 'all (of)':

تمام پول را گرفت. *tamāme pul rā gereft.*  
He took all (of) the money.

همه مهمانها رفتند. *hameye mehmānhā raftand.*  
All the guests went.

- هر *har* every, each. This adjective precedes its noun without *ezāfe*:

هر شاگرد برنامه ای را دارد. *har šāgerd barnāmei rā dārad.* Every pupil has a programme.

The expression هر یکی *har yeki* 'each one' is common in speech:

هر یکی از آنها وظیفه ای را دارد. *har yeki az onhā vazifei rā dāre.* Each one of them has a task.

See 9/2 for هر used with numbers.

- بعضی *ba'zi* some. This is used with plural nouns:  
بعضی اشخاص *ba'zi ašxās* some people  
بعضی اوقات/وقتها *ba'zi ouqāt/vaqthā*  
(on) some occasions, sometimes
- چندین *candin* several, چند *cand* some, a few. These precede their noun, which stands in the singular, despite the plural meaning. There is no *ezāfe*:

چندین مهمان *candin mehmān* several guests  
چندین روز مانده اند. *candin ruz mānde and.*  
They stayed several days.

چند هفته طول کشید. *cand hafte tul kašid.*  
It lasted a few weeks.

See 3/13, fifth indent. After چند *cand* it is common to put نفر *nafar* before a noun denoting people, and تا *tā* before a noun denoting anything else:

برای امشب چند نفر مهمان دعوت کرده ایم. *barāye emšab cand nafar mehmān da'vat karde im.*  
For this evening we have invited a few guests.

چند (تا) کتاب *cand (tā) ketāb* some/a few books  
In everyday speech it is common to use چند *cand* before any noun, including one denoting people:  
چند تا مسافر شکایت می کنند. *cand tā mosāfer šekāyat mi konand.* Some/A few passengers are complaining.

- هیچ *hic* no. We use either هیچ *hic*, or the indefinite suffix ی...-i (3/2 above), with a negative verb, to express 'no' in either statements or questions:

هیچ مهمان نمی آید. *hic mehmān nemi āyad.* } No guest  
مهمانی نمی آید. *mehmāni nemi āyad.* } is coming.

هیچ مهمان نیامده؟ *hic mehmān nayumade?* }  
 مهمانی نیامده؟ *mehmāni nayumade?* }  
 Has no guest come?

هیچ فرصت نداشتیم. *hic forsāt nadāštim.* } We had  
 فرصتی نداشتیم. *forsati nadāštim.* } no chance

In literary usage only, **هیچ** expresses 'any' in non-negative questions; see also 4/10. In everyday Persian it is replaced by the indefinite *ی...-i*:

شکایتی هست؟ *šekāyati hast?* Is there any complaint?  
 دیگری هست؟ *digari hast?* Is there any other?

## 4. Pronouns

## 1. General

The customary definition of a pronoun is that it is a word replacing a noun whose identity is known. In fact this is true only of 3rd-person pronouns such as 'he', 'she', 'it' (etc.). For the 1st- and 2nd-person pronouns 'I', 'we' and 'you' and their Persian equivalents there is no corresponding noun; the pronoun is the only expression available.

## 2. Subject pronouns

The subject of a verb is that person, creature or thing which performs the action or experiences the situation indicated by the verb. The pronouns denoting the subject of the verb are:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	من <i>man</i> I	ما <i>mā</i> we
2nd	تو <i>to</i> you	شما <i>šomā</i> you
3rd	او <i>u</i> he/she	ایشان <i>išān</i> they (people)
	آن <i>ān</i> it	آنها <i>ānhā</i> they (people/things)

Several things to note:

- There is no grammatical gender (masculine, feminine) in Persian; او *u* means 'he' or 'she' depending on the context.
  - For 'you', the singular form تو *to* is used to address a person to whom one is very close indeed; for any other person the plural form شما *šomā* is used. The use of تو is more restricted than that of its apparent European counterparts 'tu', 'du', 'tú' or 'ты'.
- To an animal or a small child also, we say تو; to all groups, close or not, we say شما.
- The form آنها *ānhā* is used for 'they' referring to any plural -

people, creatures, places, things, ideas. The plural form ایشان *išān* 'they' is now used as a polite form (12/2) for 'he', 'she', or 'they' for people only:

ایشان چه فرمودند؟ *išān ce farmudand\**?

What did he/she/they say ('command')?

- These pronouns can be used as they are to denote the subject of the verb but since the verb clearly shows the person of the subject, the pronoun is usually added only for emphasis or extra clarity; or it may form a one-word answer identifying the subject:

من رفتم. *man raftam*. I went. (It is I who went.)

من نمی روم، تو برو. *man nemi ram\*\*, to borou.*  
I'm not going, you go.

کی رفت؟ - او. *ki raft? - u*. Who went? - He (did).

- Official and newspaper Persian also has the pronoun وی *vei* for 'he/she'.

\* Polite verb form, see 12/4.

\*\* Colloquial pronunciation, see 2/6.

### 3. Direct-object pronouns

The direct object of a verb is that party directly affected by the action of the verb. Persian has two groups of direct-object pronouns:

- the first group, more common, is derived from the subject pronouns by adding the direct-object suffix را *rā* (3/3):

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	ما <i>marā</i> me	ما را <i>mā rā</i> us
2nd	تو <i>torā</i> you	شما را <i>šomā rā</i> you
3rd	او را <i>u rā</i> him/her	ایشان را <i>išān rā</i> them (people)
	آن را <i>ān rā</i> it	آنها را <i>ānhā rā</i> them (people/things)

Note the special forms مرا *marā* and ترا *torā*; the latter can also be written in full, تورا. We also encounter the joined forms آنرا and ایشانرا, though these are now discouraged. Each pronoun has the same connotation of person(s) or thing(s) as its subject counterpart shown in 4/2 above:

شما را ندیدم. *šomā rā nadidam*.

I didn't see you (one or more).

آنها را ندیدم. *ānhā rā nadidam*.

I didn't see them (people/things).

ایشان را ندیدم. *išān rā nadidam*.

I didn't see him/her/them (people).

- the second group, used mainly in everyday speech, consists of suffixes which are identical to the possessive-adjective suffixes shown in 3/11 (م... -am, ت... -et (-at), ش... -eš (-aš) etc.). They are attached to the verb in the same way as the possessives are attached to the noun, and are unstressed. They do not need or take the direct-object suffix را. The 3rd-person suffixes are the commonest in use:

ندیدمش. *nādidameš*. I didn't see him/her/it.

گرفتمشان. *geréftamešān*. I took them.

When used with a compound verb (5/29), the suffix is attached to the non-verbal element:

آهسته بازش کرد. *āheste bāzeš kard*. He opened it slowly.

بیرونش کن! *biruneš kon!* Throw it out!

A pronoun which is the direct object of an infinitive (which is always a long infinitive, see 5/2) is attached to it in the manner of a possessive adjective (3/11), i.e. with ezāfe:

از دیدن او تعجب کردم. *az didane u ta'ajjob kardam*.

I was surprised to see ('at the seeing of') him.

پیش از رسیدن آنها شروع نمی کنیم.

*piš az rasidane ānhā šoru nemi konim*.

We shall not begin before they arrive ('before their arrival').

## 4 . Prepositions with pronouns

Prepositions are defined and explained in Chapter 6. The pronouns used after prepositions fall into two groups:

- the first group is identical to the subject pronouns shown in 4/2 above. The prepositions precede the pronoun in the same way as they precede nouns, subject to the same rules (*ezāfe* / no *ezāfe* etc.):

به من *be man* to me  
 از او *az u* from him/her  
 برای شما *barāye šomā* for you  
 بین آنها *beine ānhā* between them  
 با ما *bā mā* with us  
 بدون شما *bedune šomā* without you  
 در آن *dar ān* in it  
 پیش ایشان *piše išan* towards him/her/them

- the second group consists of suffixes which are identical to the possessive-adjective suffixes shown in 3/11 (م... -am, ت... -et (-at), ش... -eš (-aš) etc.). The suffixes are attached only to the prepositions which have an *ezāfe* before a noun; the *ezāfe* is dropped, and if two vowels come together as a result they are separated by ی -y-:

داخلش *dāxeleš* inside it  
 برایم *barāyam* for me  
 رویشان *ruyešan* on them  
 به جایتان *be jāyetān* instead of you  
 جلویش *jelouyeš* before it  
 پیششان *pišešan* towards him/her/them

We have also the following common but unwritten colloquial 3rd-person forms, with prepositions not carrying the *ezāfe*:

«beš/bešan» to him/her/it/them

«azeš/azešan» from him/her/it/them

«beš begam ci?» What am I to say to him/her?

## 5 . Possessive pronouns

The possessive pronouns ('mine', 'yours', 'his', 'hers' etc.) are made by putting مال *māle* before the subject pronouns. This is the same structure as that used for emphatic possessive adjectives (3/11), but whereas the possessive adjective is accompanied by a noun, the possessive pronoun is not, since it replaces the noun:

مال من است. *māle man ast* «e»\*. It's mine.  
 مال شما بهتر است. *māle šomā behtar ast* «e». Yours is better.  
 چرا مال ما را بردند؟ *cerā māle mā rā bordand?*  
 Why did they take ours?

\* Colloquial pronunciation, see 2/6.

The possessive with مال *māle* may also be put before a possessor noun (including a proper name), whereupon it corresponds to the English possessive expressed with 's or with a phrase such as 'that of' or 'those of'. The 'possessed' noun is not expressed but left implicit:

حکایتان مضحکتر از مال فروشنده است.  
*hekāyatetan mozhektar az māle forušande ast.*  
 Your story is funnier than the salesman's/that of the salesman.  
 ماشین مال تو نیست، مال شرکت است.  
*māšin māle to nist, māle šerkat* «e». The car isn't yours, it's the company's.  
 گزارشتان را خواندم ولی برای مال رضا وقت نداشتم.  
*gozārešetān rā xāndam vali barāye māle rezā vaqt nadāštam.*  
 I have read your report but I didn't have the time for Reza's.

## 6 . Demonstrative pronouns

The demonstrative pronouns are:

این *in* this      آن *ān* that  
 اینها *inhā* these      آنها *ānhā* those

Unlike the demonstrative adjectives (3/12), **این** and **آن** used as pronouns are made plural where appropriate. You will note that **آن** and **آنها** are respectively identical to the subject pronouns for 'it' and 'they'.

**این روزنامه دیروز است.** *in ruznāme ye diruz ast <e>.*

This is yesterday's newspaper.

**اینها بهترین افسرهایمان هستند.** *inhā behtarīn afsarhāyemān hastand.* These are our best officers.

**از اینها ارزانتر نداریم.** *az inhā arzāntar nadārim.*

We have none ('not') cheaper than these.

The demonstrative adjective **همین** *hāmin* (NB stress) can also stand as a pronoun, i.e. without a noun:

**همین نیست.** *hāmin nist.* It isn't the same.

**همین را خواستند.** *hamin rā xāstand.* They asked for just this.

## 7. Interrogative pronouns

Common interrogative pronouns are:

**کی** *ki/ke* who      **چه** *ce <ci>* what  
**مال کی** *māle ki* whose

Several things to note:

- The interrogative pronouns ask questions:  
**کی آمد؟** *ki āmad <umad>?* Who came?  
**چه شد؟** *ce šod?* What happened ('became')?  
They should not be confused with other pronoun forms expressed with the same word in English (e.g. 'the man who said this ...', for which see 8/6).
- Of the two words for 'who', **که** *ke* is used only in writing.
- چه** *ce* 'what' has a very common colloquial pronunciation (see 2/6), *<ci>*.
- The interrogative pronoun most commonly stands next to the verb (see also 8/2):

**رضا چه گفت؟** *rezā ce <ci> goft?* What did Reza say?

**آنوقت معلمتان کی بود؟** *ānvaqt mo'allemetān ki bud?*

At that time who was your teacher?

(This is similar to the structure called in this book 'topic and comment', explored more fully in 8/14.)

- کیست** *kist* 'who is' and **چیست** *cist* 'what is', each written as one word. Possible colloquial pronunciations are *<ki e>* and *<ci e>*:

**آن شخص کیست؟** *ān šaxs kist?* Who is that person?

**این کیف مال کیست؟** *in kif māle kist?* Whose is this bag?

**این سند چیست؟** *in sanad cist <ci e>?*

What is this document?

The forms **کیست** *kist/ki ast* and **چه است** *ce ast* are also found.

See 4/5 for a fuller explanation of **مال** *māle*, and 3/11 for the adjectival use of **مال کی** *māle ki*.

- The pronouns can be preceded by a preposition (4/4 above), and all but **چه** are followed by the direct-object suffix **را** *rā* (3/3) when appropriate (**که** becomes **کرا** *kerā*):

**این را از کی گرفتید؟** *in rā az ki gereftid?*

Who did you get this from ('From whom...')?

**راجع به چه صحبت می کرد؟** *rāje be ce sohbat mi kard?*

What did he talk about?

**کی را دعوت کردند؟** *ki rā da'vat kardand?*

Whom did they invite?

## 8. خود *xod*

The pronoun **خود** *xod* 'oneself' (see 1/13 concerning the pronunciation) is used in everyday speech with pronoun suffixes. These suffixes are the same as the possessive-adjective suffixes shown in 3/11. In written Persian **خود** is mainly used without suffixes. With or without suffixes, **خود** is used in two ways as a





with no noun:

همه رفتند. *hame raftand. All went.*

همه را می‌شناسم. *hame rā mi šenāsam. I know (them) all.*

It takes *ezāfe* before another pronoun:

از طرف همه‌ها *az tarafe hameye mā*  
on behalf of all of us

- کسی *kasi* anyone, چیزی *cizi* anything. In a non-negative question the indefinite nouns کسی *kasi* 'a person' and چیزی *cizi* 'a thing' can mean 'anyone' and 'anything' respectively:

آیا کسی تلفن کرد؟ *āyā kasi telefon kard?*  
Did anyone ring up?

چیزی گفت؟ *cizi goft?* Did he/she say anything?

With a negative verb, they mean 'no one' and 'nothing' respectively:

کسی نیامد. *kasi nayāmad. No one came*

چیزی نگفتم. *cizi nagoftam. I said nothing.*

- هیچکدام *hickas* no one, هیچ چیز *hic ciz* nothing, هیچکدام *hickodām* none, هیچی *hici* nothing. In a negative statement or question, these pronouns are used with a negative verb to express 'no' or 'no-' and 'none'. In this usage, the first two are alternatives to کسی *kasi* and چیزی *cizi* respectively:

کسی/هیچکس تلفن نکرد. *kasilhickas telefon nakard.*  
No one rang up.

کسی/هیچکس تلفن نکرد؟ *kasilhickas telefon nakard?*  
Did no one ring up?

چیزی/هیچ چیز ننوشتیم. *cizilhic ciz naneveštam.*  
I wrote nothing.

آیا هیچکدام نمی‌آید؟ *āyā hickodām nemi āyad?*  
Is none (of them) coming?

In colloquial speech, هیچی *hici* can replace چیزی *cizi* or چیزی *cizi*:

هیچی ننوشتیم. *hici naneveštam.*

هیچی بهتر پیدا نمی‌کنید. *hici behtar peidā nemi konid.*  
You won't find any(thing) better.

Note also the short negative answers in everyday language with هیچ:

کی تلفن کرد؟ - هیچکس. *ki telefon kard? - hickas.*  
Who telephoned? - Nobody.

کدام دکتر را دیدید؟ - هیچکدام. *kodām doktor rā didid? - hickodām.*  
Which doctor did you see? - None.

چه فرمودید؟ - هیچ چیز/هیچی. *ce farmudid? - hic ciz/hici.* What did you say? - Nothing.

\* Polite speech, see 12/4.

- بعضی *ba'zi* some, از بعضی *ba'zi az* some of. These are indefinite and plural. In بعضی *ba'zi* the plural suffix is usually written separately:

بعضی ها دیر رسیدند. *ba'zi hā dir rasidand.*  
Some arrived late.

بعضی ها را نمی‌شناسم. *ba'zi hā rā nemi šenāsam.*  
There are some I don't know. ('I don't know some'.)

بعضی ها شکایت کردند. *ba'zi hā šekāyat kardand.*  
Some complained.

بعضی از آنها خراب شدند. *ba'zi az ānhā xarāb šodand.*  
Some of them got spoiled.

- زیاد *ziād* much, many, a lot, خیلی *xeili az* many of, کمی *kam/kami* (a) little, (a) few. These pronouns are all indefinite, singular or plural as the meaning dictates:

چه می‌گویید که کمی دارید؟ زیاد دارید. *ce mi gid ke kami dārid? ziād dārid.*  
What are you saying, you've got a little? You've got a lot.

کمی مانده است. *kami mānde ast. A little has remained.*

خیلی از آنها رفتند. *xeili az ānhā raftand.*  
Many of them went.

- چند نفر *cand nafar* some (of people), تا چند *cand tā* some (of things). These adjectival expressions (3/14) can also be regarded and used as pronouns:

چند نفر غایب هستند. *cand nafar qāyeb hastand.*  
Some are absent.

چند تا فروختند. *cand tā foruxtand.* They sold some.

## 5. Verbs

## 1. General

A verb is that class of word which denotes an action or situation:

تند دوید. *tond david.* He/She ran fast.

خوشحال بودیم. *xošhāl budim.* We were happy.

نمی‌تواند آن را پیدا کند. *nemi tavānad ān rā peidā konad.*  
He/She cannot find it.

## 2. Infinitive

The infinitive is the form of the verb by which it is referred to, and listed in a dictionary. Typical English infinitives are '(to) read' and '(to) run'; the particle 'to' is sometimes added, sometimes not. The Persian infinitive has no such particle.

Persian has two forms of the infinitive; the commoner one, used to identify the verb, is the *long* infinitive, which ends in دن...-*dān* or تن...-*tān*. This ending takes the stress of the word (see 2/5):

خواندن *xāndān* to read (silent و, see 1/13)

دویدن *duvidān* to run      کشتن *koštān* to kill

The long infinitive is not only a 'label'. It is also used as a noun naming the activity:

برای بچه‌ها خواندن آسان نیست. *barāye baccehā xāndan āsān nist.* Reading is not easy for children.

خواندن را بسیار دوست دارد. *xāndan rā besyār dust dārad.*  
She likes reading very much.

برای خواندن وقت ندارم. *barāye xāndan vaqt nadāram.*  
I have no ('not') time for reading.

A long infinitive which has a direct object (5/6 below) is joined to it with *ezāfe* (Appendix II):

برای خواندن روزنامه وقت ندارم. *barāye xāndane ruznāme vaqt nadāram.*

I have no time to read ('for the reading of') the newspaper.

به دیدن آنها رفتیم. *be didane ānhā raftim.*  
We went to see them.

The *short* infinitive is the same as the long infinitive minus its final *-an*. It is stressed on its final syllable:

خواند *xānd* to read      دوید *davīd* to run  
کشت *košt* to kill

The use of this form is examined in 5/19 and 27 below.

### 3. Position of the verb

A verb other than an auxiliary verb (5/19 below) usually stands at the end of its sentence or clause (see 8/4 for the definition of a clause):

کتاب را خواندم. *ketāb rā xāndam.* I read the book.  
آن دانشجو را می شناسید؟ *ān dānešju rā mi šenāsīd?*  
Do you know that student?  
تند می نویسد. *tond mi nevisad.* He/She writes fast.  
دکان بسته است. *dokkān baste ast.* The shop is closed.  
می تواند تند بدود. *mi tavānad tond bedavad.*  
He/She can run fast.

See 6/6 for an exception to this rule in colloquial language.

### 4. Agreement

A verb agrees with its *subject* (i.e. the person, creature or thing performing the action or experiencing the situation indicated by the verb) in *person* (1st, 2nd or 3rd) and in *number* (singular with singular, plural with plural). A pronoun subject (4/2) is often omitted when it is clear from the form of the verb:

(من) اینجا هستم. *(man) inja hastam.* I am here.  
شما کجا رفتید؟ *šomā kojā raftīd?* Where did you go?  
کجا بود؟ *kojā bud?* Where was he/she/it?  
ایشان را خوب می شناسیم. *išān rā xub mi šenāsim.*  
We know them well.

اینجا هستند. *injā hastand.* They are here.

But note:

- In polite speech (see 12/2 and 3) the plural subject pronoun *ایشان* *išān* has a plural verb even when used to express 'he' or 'she'; the same happens with a singular noun subject denoting a person:

ایشان بلد هستند؟ *išān balad hastand?*  
Is he/she informed?

معلم چه فرموده اند؟ *mo'allem ce farmude and?*  
What did the teacher say ('command')?

مدیر امروز غایب هستند. *modir emruz qāyeb hastand.*  
The director's away today.

- Earlier Persian often has a plural noun denoting things or ideas (not people) with a singular verb:

دکانها بسته بود. *dokkānhā baste bud.*  
The shops were ('was') closed.

and this structure survives in some set expressions:

اوقاتش تلخ شد. *ouqāteš talx šod.* He became angry.  
(('His times (plural) became (singular) bitter')

### 5. Simple and compound verbs

We distinguish between simple and compound verbs in Persian.

A simple verb is one whose infinitive (5/2 above) consists of one word:

فهمیدن <i>fahmidan</i> to understand	بافتن <i>bāftan</i> to weave
کردن <i>kardan</i> to do	داشتن <i>dāštan</i> to have
رفتن <i>raftan</i> to go	آمدن <i>āmadan</i> to come

A compound verb consists of a non-verbal part and a simple verb.

Typical compound infinitives are:

کار کردن *kār kardan* to work  
برداشتن *bar dāštan* to remove  
از بین رفتن *az bein raftan* to disappear  
پیش آمدن *piš āmadan* to occur

Compound verbs are examined in 5/29 and 30 below. Almost all the verbs described in 5/2 to 28 are simple verbs.

## 6. Government: subject, complement and object

All verbs have a *subject* (see 4/2 and 5/4 above):

سیروس رفت. *sirus raft*. Cyrus went.

کتابم اینجاست. *ketābam injāst*. My book is here.

We can however put Persian verbs into three broad types according to their relationship with other parts of the sentence:

- verbs which have no *object* (i.e. no affected party other than the subject):

اینجا هست. *injā hast*. He is here.

مردند. *mordand*. They died.

بیرون رفته است. *birun rafte ast*. He/She has gone out.

Some verbs with no object have a *complement*, i.e. a further word or expression identifying or describing the subject:

برادرم آموزگار است. *barādaram āmuzgār ast*.

My brother is a teacher.

همکارم مریض شد. *hamkāram mariz šod*.

My colleague fell ('became') ill.

The complement is so called because it completes the meaning of the verb. Almost all verbs of being, seeming or becoming need a complement.

Complements most often take the form of a noun (3/1) or adjective (3/6).

- verbs which have a *direct object* (i.e. a second party directly affected):

آنها را دیدم. *ānhā rā didam*. I saw them.

نامه‌ای نوشت. *nāmei nevešt*. She wrote a letter.

این نویسنده را نمی‌شناسیم. *in nevisande rā nemi šenāsim*.

We don't know this writer.

- verbs which have a *prepositional object* (i.e. a second party

affected, but preceded by a preposition, see 6/1):

از من پرسیدند. *az man porsidand*.

They asked ('from') me.

راجع به وضع بین المللی نوشته است.

*rāje' be vaz'e beinolmelali nevešte ast*.

He has written about the international situation.

In English, the prepositions 'to' and 'for' can often be omitted, making the object look like a direct object. In Persian the preposition cannot be omitted:

به شما چه داده اند؟ *be šomā ce dāde and?*

What did they give ('to') you?

برای پسر خود منزل ساخت. *barāye pesare xod manzel*

*sāxt*. He built ('for') his son a house.

A verb can have both a direct and a prepositional object:

از آنها چه پرسید؟ *az ānhā ce porsid?*

What did he ask them?

(direct object for the person, prepositional object for the thing affected)

هدیه به دوستان دادند. *hadiye be dustān dādand*.

They gave a present to (their) friends.

(direct object for the thing, prepositional object for the person affected)

The relationship of a verb to its complement or object (if any) is called its *government*. A Persian verb does not necessarily have the same government as its nearest English equivalent:

از کسی/از چیزی ترسیدن *az kasī/az cizi tarsidan*

to fear ('from') somebody/something

(direct object in English, prepositional object with *از* *az* in Persian)

Some verbs cause their direct object to perform the action. These are known as *causative* verbs. They are explained in 11/4.

## 7. Tenses

A tense is that form of the verb which indicates the time or the

context in which the action or situation denoted by the verb occurs. Persian has four simple (i.e. one-word) tenses:

- Past, indicating a completed previous action or situation ('I did'), see 5/8, 9 below.
- Present, indicating a current or impending action or situation ('I do', 'I am doing'), see 5/10-12 below.
- Imperfect, indicating a continuous or repeated previous action or situation ('I was doing'), see 5/13, 14 below.
- Present subjunctive, indicating a possibility ('I may do'), see 5/16, 17 below.

and four common compound tenses (i.e. tenses formed with more than one word):

- Perfect ('I have done'), similar in meaning to the past tense, see 5/21, 22 below.
- Perfect subjunctive, indicating a previous possibility ('I may have done'), see 5/23, 24 below.
- Pluperfect, indicating one previous action or situation preceding another ('I had done'), see 5/25, 26 below.
- Future, indicating an action or situation occurring ahead ('I shall do'), see 5/27, 28 below.

## 8. Forming the past tense

We form the past tense ('I did') with the

past stem + past personal endings

**Past stem.** The past stem is easy to form. We remove the final *-an* from the long infinitive (5/2 above):

Infinitive	Past stem
خواندن <i>xāndan</i> to read	خواند... <i>xānd-</i> (silent و, 1/13)
آمدن <i>āmadan</i> to come	آمد... <i>āmad-</i>
بودن <i>budan</i> to be	بود... <i>bud-</i>
کشتن <i>koštan</i> to kill	کشت... <i>košt-</i>

رفتن *raftan* to go رفت... *raft-*  
 ساختن *sāxtan* to make ساخت... *sāxt-*

and so on for all verbs in the language.

**Personal endings.** The personal endings of the past tense are:

Persons	Singular	Plural
1st	م... <i>-am</i> I	یم... <i>-im</i> we
2nd	ی... <i>-i</i> you	ید... <i>-id</i> you
3rd	... <i>-</i> he/she/it	ند... <i>-and</i> they

See 4/2 for the use of the persons. The 3rd person singular form of the tense ('he', 'she', 'it') has no ending; for this form the past tense is identical to the stem itself.

All past stems and endings, and hence all past tenses, are regular.

The past-tense verb is stressed on the last syllable of the past stem, when the verb is affirmative. Typical past tenses:

خواندن *xāndan* to read, past stem خواند... *xānd-* (the stress is shown in this example):

خواندم <i>xāndam</i>	خواندید <i>xāndid</i>
خواندی <i>xāndi</i>	خواندید <i>xāndid</i>
خواند <i>xānd</i>	خواندند <i>xāndand</i>

I, you, he, she, it, we, they read (previously)

آمدن *āmadan* to come, past stem آمد... *āmad-*:

آمد... *āmadam, āmadi, āmad* (etc.) I (etc.) came;

بودن *budan* to be, past stem بود... *bud-*:

بودم *budam, budi, bud*;

بودی *budin, budid, budand* I, he, she, it was; we, you, they were.

So also all other verbs whose past stem ends in *d*.

کشتن *koštan* to kill, past stem کشت... *košt-* (the stress is shown):

کشتم <i>koštam</i>	کشتید <i>koštid</i>
کشتی <i>košti</i>	کشتید <i>koštid</i>
کشت <i>košt</i>	کشتند <i>koštand</i>

I, you, he, she, it, we, they killed

رفتن *raftan* to go, past stem ...رفت- *raft-*:

... رفت *raftam, rafti, raft* (etc.) | (etc.) went;

ساختن *sāxtan* to make, past stem ...ساخت- *sāxt-*:

... ساخت *sāxtam, sāxti, sāxt* (etc.) | (etc.) made.

So also all other verbs whose past stem ends in *t*.

**Colloquial pronunciation.** See 2/6. Colloquial pronunciation can be used for the past tense:

- The syllable ...ان- *-ān* in the past stem is often pronounced *«un»* or *«on»*, as elsewhere in the language:  
خواندم *«xundam»* I've read (it).
- The past stem ...آشد *āmad* is pronounced colloquially *«umad-»*:  
دیر آمدی *«dir umadi»*. You're ('You came') late.  
See 5/19 for the past stem...توانست *tavānest-* pronounced colloquially *«tunest-»*.
- The personal endings ...ید *-id* and ...ند *-and* are pronounced colloquially *-in* and *-an* respectively. Not all speakers use these two variants.

**Negative.** The negative of the past tense ('I did not do') is formed by adding the negative prefix ...ن- *ná-* to the affirmative verb. This prefix always takes the stress of the word:

نخواندیم *náxāndim*. we did not read

نبودم *nábudam* I was not

نرفت *náraft* he/she did not go

When the past stem begins with a vowel *ā*, *a* or *o*, the negative prefix becomes...نی- *náy-*:

- The combination *náyā-* is written with no *madde*:

آمدند *āmadand* they came

نیامدند *náyāmadand* they did not come

آوردم *āvordam* I brought

نیاوردم *náyāvordam* I did not bring

- The combinations *náyā-* and *náyō-* are written without *alef*:

انداختیم *andāxtim* we threw

نینداختیم *náyandāxtim* we did not throw

افتاد *oftād* it fell

نیفتاد *náyoftād* it did not fall

The combination *nái-* occurs in the only Persian verb beginning with the vowel ...ای- *i-*, ایستادن *istādan* 'to stand', 'to stop'. With this verb the *alef* is retained:

ایستادم *istādam* I stood/stopped

نایستادم *nāistādam* I did not stand/stop

This *alef* is merely a spelling device, and is not pronounced [*ā*]. Some Iranians detach the prefix from this verb, writing it نه :

نه ایستادم *nā istādam*

For the past tense of *compound verbs*, see 5/29.

## 9. Using the past tense

The past tense is used similarly to the English past tense, i.e. for single previous completed actions or situations which are not deemed to have any effect on, or any relevance to, the present:

او را دیدم. *u rā didam*. I saw him.

آنجا نبودیم. *ānjā nábudim*. We were not there.

کجا رفتید؟ *kojā raftid?* Where did you go?

Two other less obvious uses:

- in certain clauses of time relating to the future; see 8/9, first indent.
- in expressions such as the following, especially common in everyday speech:

آدم دیگر. (colloquially) *«āmadam dige»*.

All right, I'm coming.

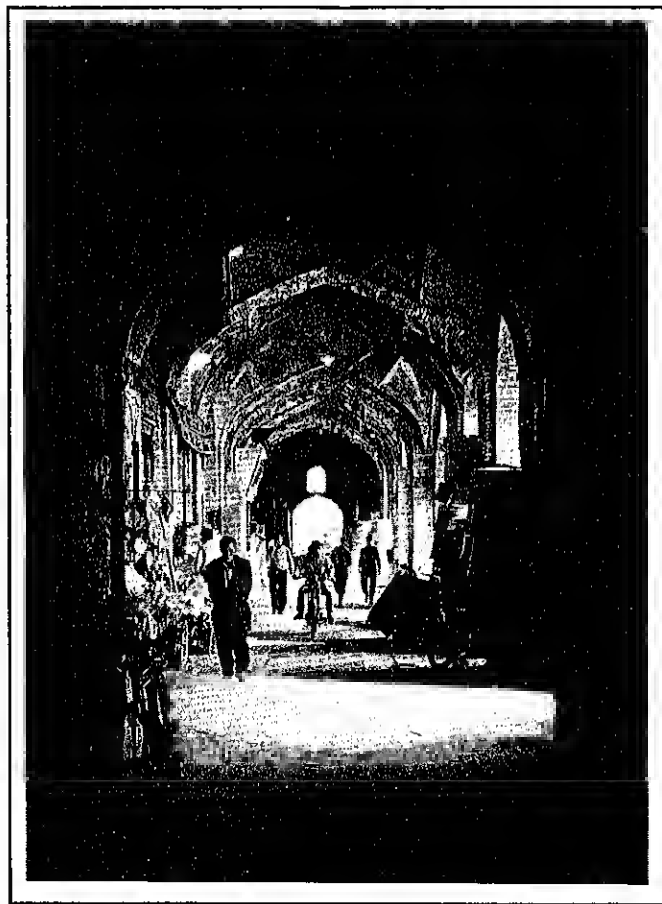
رفتم. *raftam*. I'm off.

تو برو، من آمدم. *to borou, man āmadam.*  
You go (first), I'll follow.

The past tense is not normally used for a previous action which was continuous or repeated (see 5/13, 14), or for a previous action having an effect on the present situation (see 5/21, 22).

For a previous action or situation which was interrupted by another previous event, Persian also uses the past tense where English expresses it differently:

وقتی که او رسید من چند سال آنجا بودم.  
*vaqtike u rasid man cand sāl ānjā budam.*  
When she arrived I had been ('was') there for some years.



در بازار کرمان *dar bāzāre kermān* In Kerman Bazaar

### 10. Forming the present tense

We form the present tense ('I do', 'I am doing') with the

present prefix + present stem + present personal endings

**Present prefix.** The present prefix is می *mi*. It is commonly written detached from the verb. The present prefix is stressed when it is the only prefix (i.e. when the verb is affirmative): *mí*.

**Present stem.** To make the present stem of all verbs whose long infinitive (5/2 above) ends in *ندن... -ndan* we remove the ending *ندن... -dan* from that infinitive:

<u>Infinitive</u>	<u>Present stem</u>
*خواندن <i>xāndan</i> to read	خوان... <i>xān-</i>
ماندن <i>māndan</i> to remain	مان... <i>mān-</i>
راندن <i>rāndan</i> to drive	ران... <i>rān-</i>

\* silent و, see 1/13.

We make the present stem of many verbs whose long infinitive ends in *ادن... -ādan* or *یدن... -idan* by removing the ending *ادن... -ādan* or *یدن... -idan* from that infinitive:

افتادن <i>oftādan</i> to fall	افت... <i>oft-</i>
ایستادن <i>istādan</i> to stand/stop	ایست... <i>ist-</i>
دویدن <i>davidan</i> to run	دو... <i>dav-</i>
خریدن <i>xaridan</i> to buy	خر... <i>xar-</i>
پوشیدن <i>pušidan</i> to wear	پوش... <i>puš-</i>
خوابیدن <i>xābidan</i> to sleep	خواب... <i>xāb-</i>

A few verbs with long infinitive ending *تن... -tan* make their present stem by dropping the ending *تن... -tan* from that infinitive:

کشتن <i>koštan</i> to kill	کش... <i>koš-</i>
بافتن <i>bāftan</i> to weave	باف... <i>bāf-</i>

These are all regular present stems.

For most remaining verbs the present stem is irregular and has to be learned with the verb. Some irregulars can be grouped, having similar stems. Appendix I lists common irregular present stems.

Examples of such present stems are:

Other long infinitives ending **یدن... / ادن... -ādan/-idan**:

دادن <i>dādan</i> to give	دهـ... <i>deh-</i>
آفریدن <i>āfaridan</i> to create	آفرینـ... <i>āfarin-</i>
چیدن <i>cidan</i> to set	چینـ... <i>cin-</i>
شنیدن <i>šenidan</i> to hear	شنو... <i>šenav-</i>
دیدن <i>didan</i> to see	بینـ... <i>bin-</i>

Long infinitives ending **ودن... -udan**:

نمودن <i>namudan</i> to show	نما... <i>namā-</i>
فرمودن <i>farmudan</i> to command	فرما... <i>farmā-</i>

Other long infinitives ending **دن... -dan**:

مردن <i>mordan</i> to die	میر... <i>mir-</i>
شدن <i>šodan</i> to become	شو... <i>šav-</i>
شمردن <i>šomordan</i> to count	شمار... <i>šomār-</i>
بردن <i>bordan</i> to take/carry	پر... <i>bar-</i>
آمدن <i>āmadan</i> to come	آ... <i>ā-</i>
کردن <i>kardan</i> to do	کنـ... <i>kon-</i>
آوردن <i>āvordan/āvardan</i> to bring	آر... <i>ār-</i> , also regular آور... <i>āvar-</i>

Other long infinitives ending **تن... -tan**:

ساختن <i>sāxtan</i> to make	ساز... <i>sāz-</i>
انداختن <i>andāxtan</i> to throw	انداز... <i>andāz-</i>
فروختن <i>foruxtan</i> to sell	فروشـ... <i>forušt-</i>
گذشتن <i>gozaštan</i> to pass	گذر... <i>gozar-</i>
گذاشتن <i>gozāštan</i> to put	گذار... <i>gozār-</i>
نشستن <i>nešastan</i> to sit	نشینـ... <i>nešin-</i>
بستن <i>bastan</i> to tie, to close	بند... <i>band-</i>
گفتن <i>goftan</i> to say	گو... <i>gu-</i>
رفتن <i>raftan</i> to go	رو... <i>rav-</i>

and many others

**Principal parts.** We can conveniently refer to any verb, regular or

irregular, by its two 'principal parts', i.e. the long infinitive and the present stem, so:

...گفتن *goftan gu-* to say  
...خریدن *xaridan xar-* to buy  
since from these parts any form of any verb can be derived (with the exception of one verb only, *بودن budan* 'to be', for which see 5/11).

**Present personal endings.** The present-tense personal endings used *when the present stem ends in a consonant* are the same as those of the past tense (5/9 above), except the 3rd person singular:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	م... -am I	یم... -im we
2nd	ی... -i you	ید... -id you
3rd	د... -ad he/she/it	ند... -and they

See 4/2 for the use of the persons.

The present-tense verb is assembled in the order prefix + stem + ending. Typical present tenses with the stem ending in a consonant:

Regular stems:

...خواندن *xāndan xān-* to read (the stress is shown in this example):

می خوانم <i>mí xānam</i>	می خوانیم <i>mí xānim</i>
می خوانی <i>mí xāni</i>	می خوانید <i>mí xānid</i>
می خواند <i>mí xānad</i>	می خوانند <i>mí xānand</i>

I read/am reading (etc.)

افتادن *oftādan oft-* to fall:

می افتم <i>mi oftam</i>	می افسیم <i>mi oftim</i>
می افتی <i>mi oftī</i>	می افتید <i>mi oftīd</i>
می افتد <i>mi oftad</i>	می افتند <i>mi oftand</i>

I fall/am falling (etc.)



ایستادن *istādan ist-* to stand, to stop:

می ایستم	<i>mi istam</i>	می ایستیم	<i>mi istim</i>
می ایستی	<i>mi isti</i>	می ایستید	<i>mi istid</i>
می ایستد	<i>mi istad</i>	می ایستند	<i>mi istand</i>

I stand, stop/am standing, stopping (etc.)

خریدن *xaridan xar-* to buy:

می خرم	<i>mi xaram</i>	می خریدم	<i>mi xarim</i>
می خری	<i>mi xari</i>	می خریدید	<i>mi xarid</i>
می خرد	<i>mi xarad</i>	می خریدند	<i>mi xarand</i>

I buy/am buying (etc.)

کشتن *koštan koš-* to kill:

می کشم	<i>mi košam</i>	می کشیم	<i>mi košim</i>
می کشی	<i>mi koši</i>	می کشید	<i>mi košid</i>
می کشد	<i>mi košad</i>	می کشند	<i>mi košand</i>

I kill/am killing (etc.)

#### Irregular stems:

کردن *kardan kon-* to do (the stress is shown in this example):

می کنم	<i>mí konam</i>	می کنیم	<i>mí konim</i>
می کنی	<i>mí koni</i>	می کنید	<i>mí konid</i>
می کند	<i>mí konad</i>	می کنند	<i>mí konand</i>

I do/am doing (etc.)

دیدن *didan bin-* to see:

می بینم	<i>mi binam</i>	می بینیم	<i>mi binim</i>
می بینی	<i>mi bini</i>	می بینید	<i>mi binid</i>
می بیند	<i>mi binad</i>	می بینند	<i>mi binand</i>

I see (etc.)

بستن *bastan band-* to tie, to close:

می بندم	<i>mi bandam</i>	می بندیم	<i>mi bandim</i>
می بندی	<i>mi bandi</i>	می بندید	<i>mi bandid</i>
می بندد	<i>mi bandad</i>	می بندند	<i>mi bandand</i>

I tie, close/am tying, closing (etc.)

انداختن *andāxtan andāz-* to throw

می اندازم	<i>mi andāzam</i>	می اندازیم	<i>mi andāzim</i>
می اندازی	<i>mi andāzi</i>	می اندازید	<i>mi andāzid</i>
می اندازد	<i>mi andāzad</i>	می اندازند	<i>mi andāzand</i>

I throw/am throwing (etc.)

The present-tense personal endings used *when the present stem ends in a vowel* are the same as those for stems ending in a consonant, except that the letter *ی* *ye* is put before the endings. Before endings beginning *-a-* the *ye* is sounded *-y-*, before endings beginning *-i-* the *ye* is silent (see 2/4):

Persons	Singular	Plural
1st	می... <i>-yam</i> I	می... <i>-im</i> we
2nd	می... <i>-i</i> you	می... <i>-id</i> you
3rd	می... <i>-yad</i> he/she/it	می... <i>-yand</i> they

Typical present tenses with stems (all irregular) ending in a vowel (which is always either *ā* or *u*):

آمدن *āmadan ā-* to come:

می آیم	<i>mi āyam</i>	می آییم	<i>mi āim</i>
می آیی	<i>mi āi</i>	می آیید	<i>mi āid</i>
می آید	<i>mi āyad</i>	می آیند	<i>mi āyand</i>

I come/am coming (etc.)

نمودن *namudan namā-* to show:

می نمایم	<i>mi namāyam</i>	می نماییم	<i>mi namāim</i>
می نمایی	<i>mi namāi</i>	می نمایید	<i>mi namāid</i>
می نماید	<i>mi namāyad</i>	می نمایند	<i>mi namāyand</i>

I show/am showing (etc.)

گفتن *goftan gu-* to say:

می گویم	<i>mi guyam</i>	می گوییم	<i>mi guim</i>
می گویی	<i>mi gui</i>	می گویید	<i>mi guid</i>
می گوید	<i>mi guyad</i>	می گویند	<i>mi guyand</i>

I say/am saying (etc.)

Older spellings *یید... for ایم... -i, تیم... for ایم... im, تید... for یید...*

-id, are still found. We need to be able to recognise them:

(می آئیم) *mi āim* (می گوئید) *mi guid*

We also encounter the present prefix *mi* joined in writing to the verb, though this is older spelling and is now discouraged. When the present stem begins with a consonant, the spelling in this style of writing is obvious:

(میخوانم) *mixānam* I read (میکنیم) *mikonim* we do

(مینمائیم\مینمایم) *minamāim* we show

When the present stem begins with a vowel, the beginning of the present tense in this style of writing is as follows:

- the combination *mīā-* is written with no *madde*:  
... آمدن *āmadan ā-* to come:  
... میایی\میایم *miāyam, miāi* (etc.)  
I come/am coming (etc.)
- the combinations *mīā-* and *mīo-* are written without *alef*:  
... انداختن انداز *andāxtan andāz-* to throw:  
... میندازم، میندازی *miandāzam, miandāzi* (etc.)  
I throw/am throwing  
... افتادن افتاد *oftādan oft-* to fall:  
... میفتم، میفتی *mioftam, miofti* (etc.)  
I fall/am falling (etc.)

For the only verb with infinitive and stem beginning with *ای-*, i.e. ایستادن *istādan ist-* 'to stand, to stop', the prefix is always written separately, as shown earlier.

**Colloquial pronunciation.** See 2/6. The impact of colloquial pronunciation on the present tense is felt in several areas:

- The syllable *...ان...* *ān* in the present stem (regular or irregular) can be pronounced colloquially *<un>*, *<on>*, as it can in most words.
- Many irregular present stems are shortened in pronunciation.
- The personal ending *-ad* is pronounced *<-e>* after a

consonant.

- The personal endings *ید... -id* and *ند... -and* are pronounced colloquially *<-in>* and *<-an>* respectively. Not all speakers use these two variants.

The pronunciation of the present prefix *mi*, and the spelling and stress of the whole verb, do not change. Here are those present stems shown in this paragraph which have a colloquial pronunciation:

Verb	Colloquial present stem
خواندن خوان... <i>xāndan xān-</i> to read	<i>&lt;xun-&gt;</i>
ماندن ماند... <i>māndan mān-</i> to remain	<i>&lt;mun-&gt;</i>
راندن ران... <i>rāndan rān-</i> to drive	<i>&lt;run-&gt;</i>
دادن ده... <i>dādan deh-</i> to give	<i>&lt;d-&gt;</i>
شدن شو... <i>šodan šav-</i> to become	<i>&lt;š-&gt;</i>
آمدن آ... <i>āmadan ā-</i> to come	<i>&lt;ā&gt;</i> (see below)
گفتن گو... <i>goftan gu-</i> to say	<i>&lt;g-&gt;</i>
رفتن رو... <i>raftan rav-</i> to go	<i>&lt;r-&gt;</i>
گذاشتن گزار... <i>gozāštan gozār-</i> to put	<i>&lt;zār-&gt;</i>
گذشتن گلر... <i>gozaštan gozar-</i> to pass	<i>&lt;zar-&gt;</i>

Annex I lists irregular present stems, with standard and colloquial pronunciation.

Examples of present tenses in colloquial pronunciation (in transcription only):

ماندن ماند... *māndan mān/ <mun->* to remain:

*<mi munam, mi muni, mi mune; mi munim, mi munin, mi munan>*

دادن ده... *dādan deh-/ <d->* to give:

*<mi dam, mi di, mi de; mi dim, mi din, mi dan>*

شدن شو... *šodan šav/ <š->* to become:

*<mi šam, mi ši, mi še; mi šim, mi šin, mi šan>*

گفتن گو... *goftan gu-/ <g->* to say:

*<mi gam, mi gi, mi ge; mi gim, mi gin, mi gan>*

...رفتن *raftan rav-/r-/* to go:

⟨mi ram, mi ri, mi re; mi rim, mi rin, mi ran⟩

...گذاشتن *gozāštan gozār-/zār-/* to put:

⟨mi zāram, mi zāri, mi zāre; mi zārim, mi zārin, mi zāran⟩

In ...آمدن *āmadan ā-* 'to come'; -āya- becomes <-ā-⟩:

⟨mi ām, mi āi, mi ād; mi āim, mi āin, mi ān⟩

**Negative.** The negative of the present tense ('I do not do', 'I am not doing') is formed by adding the negative prefix *ne-* to the *mi* of the affirmative verb. The two prefixes are written together. The 'literary' pronunciation of this double prefix is *nāmi*, but the pronunciation *nēmi*, formerly only colloquial, is now used even in formal speech for the present tense. However pronounced, the negative prefix always takes the stress of the word:

نمی روم *nēmi ravam/nāmi ravam*. I am not going.

نمی افتد *nēmi oftad/nāmi oftad*. It is not falling/will not fall.

**To have.** The verb ...داشتن *dāštan dār-* 'to have' forms its present tense regularly from its stem, but it does not have the present prefix. The stress is on the stem:

دارم <i>dāram</i>	داریم <i>dārim</i>
داری <i>dāri</i>	دارید <i>dārid &lt;dārin&gt;</i>
دارد <i>dārad &lt;dāre&gt;</i>	دارند <i>dārand &lt;dāran&gt;</i>

I have (etc.)

*dārad*, *dārid* and *dārand* can be pronounced colloquially <*dāre*, *dārin*, *dāran*⟩ respectively.

Negative is with *nā-*:

ندارم، نداری، ندارد؛ نداریم، ندارید، ندارند  
*nādāram, nādāri, nādārad; nādārim, nādārid, nādārand*  
 I do not have (etc.)

**To be.** ...بودن *budan bāš-* 'to be' is irregular in the present tense and is examined in 5/11 below.

For the present tense of *compound verbs*, see 5/29.

## 11. Forming the present tense: 'to be'

The present tense ('I am, you are' etc.) of the verb ...باش *budan bāš-* 'to be' has three forms, the commonest two of which are irregular.

**First form.** The first form of the present tense is:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	م...م... <i>-am/ am</i>	یم...یم... <i>-im/ im</i>
2nd	ی...ی... <i>-i/ i</i>	ید...ید... <i>-id/ id</i>
3rd	ست...ست... <i>-st/ ast</i>	ند...ند... <i>-and/ and</i>
	I am (etc.)	

Several things to note about this form:

- All the forms except the 3rd person singular (او\آن) are most often joined to the previous word when that word ends in a consonant:

فقیرم *faqiram*. I am poor.

مهربانی\مهربانید *mehrabāni/mehrabānid*. You are kind.

ما ترکیم *mā torkim*. We are Turks.

جوانند *javānand*. They are young.

اینها سیبند *inhā siband*. These are apples.

دوستانم داخلند *dustānam dāxeland*. My friends are inside.

After silent final ه (1/15), these forms are written separately with initial *alef*:

تشنه ام *tešne am*. I am thirsty.

خسته ایم *xaste im*. We are tired.

After *l...* ā, and *u...* u/ou we have the following joined forms:

یم... <i>-yam</i>	یم... <i>-im</i>
یی... <i>-i</i>	ید... <i>-id</i>
	یند... <i>-yand</i>

and after *-i*... the following joined forms:

<i>-am</i>	<i>-im</i>
<i>-i</i>	<i>-id</i>
	<i>-and</i>

*کجايند* *kojāyand?* Where are they?

*جلويند* *jelouyand*. They are ahead.

*دانشجويم* *dānešjūyam*. I am a student.

*تبريزيم* *tabriziam*. I am a Tabrizi.

*اصفهانيني\اصفهانيد* *esfahānii(d)?* Are you an Isfahani?

*تنهايي\تنهايد* *tanhāi(d)*. You are alone.

We also encounter these forms written separately with initial *alef*, but it is equally common to use the second form of the verb (see below) after any long vowel or vowel-combination (*ā*, *u/ou*, *ī/ey*).

- The 3rd person singular form (*او\آن*) is written as a separate word *ast* when it follows a consonant or silent *ه*:

*خوب است* *xub ast*. It is good.

*ماشين بيرون است* *mašin birun ast*. The car is outside.

*در چرا باز است* *dar cerā bāz ast?*  
Why is the door open?

*خطش بسيار قشنگ است* *xatteš besyār qašang ast*.  
His handwriting is very beautiful.

*تازه است* *taze ast*. It is fresh.

*اين دونده خسته است* *in davande xaste ast*.  
This runner is tired.

*برادرم نويسنده است* *barādaram nevisande ast*.  
My brother is a writer.

*بسته است* *baste ast*. It is closed.

In this form after a consonant (but not after silent *ه*), it has a colloquial pronunciation *<e>*:

*خوب است* *xub <e>*. It's good.

After a long vowel *ā*, *u* or *ī* it usually drops its *alef* and becomes *-st*, joined to the word ending in the long vowel:

*اينجا است* *injāst*. He is here.

*مال او است* *māle ust*. It is his.

*ايرانيست* *irānist*. She is Iranian.

*کيست* *kist?* Who is it?

Alternatively, it can be written separately with *alef* after *و... -u* or *ی... -ī*. The pronunciation is the same, *-st*; after *ی... -ī* the words may also be pronounced in full:

*مال او است* *māle u st*.

*ايراني است* *irāni st/irāni ast*.

*کی است* *kist/ki ast?*

After some words, the separated spelling is commoner:

*او شخصی است که ...* *u šaxsi st ke ...*

He is the person who ...

- The forms and endings *idl-id* and *andl-and* can be pronounced colloquially *<in>* and *<an>*.

**Second form.** This form consists only of complete words (i.e. no joined forms); it is very common. It is stressed on the syllable *hást*:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	<i>هستم</i> <i>hástam</i>	<i>هستيم</i> <i>hástim</i>
2nd	<i>هستی</i> <i>hásti</i>	<i>هستيد</i> <i>hástid &lt;hástin&gt;</i>
3rd	<i>هست</i> <i>hast</i>	<i>هستند</i> <i>hástand &lt;hástan&gt;</i>

Note:

- This form can be used instead of any of the first forms shown.
- This form is commonly used in preference to the first form other than *است* after a long vowel or vowel-combination:

*دانشجو هستم* *dānešjū hastam*. I am a student.

*تنها هستند* *tanhā hastand*. They are alone.

هندی هستی/هستید. *hendi hasti/hastid*. You are Indian.

جلو هستند. *jelou hastand*. They are ahead.

- This form is used when emphasis is needed on the verb:  
ولی اینجا هستند. *vali injā hāstand*. But they are here.  
عرب هستند. *arab hāstand*. They are Arab(s).  
صحیح هست. *sahih hāst*. It is true/correct.
- The 3rd person singular form هست *hast* also has the meaning 'there is', 'there are':  
کار زیاد هست. *kāre ziyād hast*. There is a lot of work.  
آیا ماشینها کافی هست؟ *āyā māšinhā kāfi hast?*  
Are there enough cars?  
چای هست؟ *cāi hast?* Is there any tea?  
بله، چای هست. *- bale, cāi hāst*. - Yes, there is tea.
- hastid* and *hastand* can be pronounced colloquially *<hastin>* and *<hastan>*.

**Third form.** This is regular (see 5/10), based on the present stem of بودن *budan* which is *-bāš-*:

می باشیم *mī bāšim* می باشید *mī bāšid*  
می باشم *mī bāšam* می باشید *mī bāšid*  
می باشد *mī bāšad* می باشند *mī bāšand*

(older spelling, still encountered: *mībāšam* [etc.], with joined prefix)

However spelt, this form of the verb is used only in official language, and should be avoided in ordinary writing or speaking. It is encountered in some public documents and reports, and heard in some formal speeches:

امروزه بیکاری بزرگترین مسئله داخلی کشور می باشد.

*emruze bikāri bozorgtarin masāle-ye dāxeliye kešvar mī bāšad*.

Nowadays unemployment is the country's biggest internal problem.

**Negative.** The negative of 'to be' ('I am not ...') is:

نیستم *nīstam* نیستیم *nīstim*  
نیستی *nīsti* نیستید *nīstid <nīstin>*  
نیست *nīst* نیستند *nīstand <nīstan>*

The stress is on the first syllable. *nīstid* and *nīstand* can be pronounced colloquially *<nīstin>* and *<nīstan>* respectively. This is the only negative present-tense form of this verb in common use.

هنوز حاضر نیستیم. *hanuz hāzer nīstim*. We're not ready yet.

اینطور نیست. *intour nīst*. It isn't like that ('this').

مریض نیستم، خسته ام. *mariz nīstam, xaste am*.  
I'm not sick, I'm tired.

خوشحال نیستید؟ *xošhāl nīstid?* Are you not happy?

کارگران راضی نیستند. *kārgarān rāzi nīstand*.  
The workmen are not satisfied.

## 12. Using the present tense

The present tense is used for any current or impending action or situation ('I do', 'I am doing', 'I shall/will do'):

نامه را می فهمم. *nāme rā mi fahmam*.  
I understand the letter.

چه می گوید؟ *ce mi guyad?*  
What does he say/is he saying?

حیف است که ... *heif ast ke ...* It is a pity that ...  
عیب نیست. *eib nīst*. It doesn't matter. ('It's no fault.')

معمولاً اینجا می نشینیم. *ma'mulan injā mi nešinim*.  
We usually sit here.

چرا می خندید؟ *cerā mi xandid?*  
Why are you laughing/do you laugh?

می بینید چرا ... *mī binid cerā ...* You (will) see why...

هفته آینده می رسیم. *hafteye āyande mi rasim*.  
We are arriving/shall arrive next week.

فردا به فرودگاه نمی روند. *fardā be forudgāh némi ravand*.  
They are not going/will not go to the airport tomorrow.

A future tense exists for expressing a projected action or an

expected situation; but it is used almost exclusively in written Persian or formal speech; it is examined in 5/27 and 28. In everyday Persian the present tense is used, as in the last example given above.

The present tense of certain verbs is also used for an action or situation which started previously and continues now. Such sentences often have a pattern corresponding to 'It is (so long) that ...':

- with بودن *budan* 'to be' in the affirmative:  
سه سال است که اینجا هستم. *se sāl ast ke injā hastam.*  
I have been here (for) three years.  
(*'It is three years that I am here'*).  
چمد وقت اینطور است؟ *cand vaqt intour <e>?*  
How long has it been so?
- with verbs denoting an action (not a situation, except for بودن) in the affirmative:  
سه سال است که این کرایه را می پردازم.  
*se sāl ast ke in kerāye rā mi pardāzam.* I have paid  
this rent for three years. (*'It is three years that ...'*)  
دو ساعت است که همین نامه را مینویسد.  
*do sā'at ast ke hamin nāme rā minevisad.*  
He has been writing the same letter for two hours now.  
This rule has exceptions and marginal cases. The sentence  
او را چند سال می شناسم. *u rā cand sāl mi šenāsam.*  
I have known him for some years.

is logically not an action but a situation; yet it is better expressed with the present tense.

For such verbs denoting a *situation* (allowing for exceptions such as the one shown immediately above), and for the negative of all such verbs, we use the perfect tense, for which see 5/21, 22.

### 13. Forming the imperfect tense

The imperfect or continuous past tense ('I was doing', 'I used to do')

is formed with the

#### present prefix + past tense

See 5/10 and 8 above for these. The prefix is always stressed when the verb is affirmative. Two examples will suffice:

رفتن *raftan* to go (the stress is shown):

می رفتم	<i>mí raftam</i>	می رفتیم	<i>mí raftim</i>
می رفتی	<i>mí rafti</i>	می رفتید	<i>mí raftid</i>
می رفت	<i>mí raft</i>	می رفتند	<i>mí raftand</i>

I was going, I used to go (etc.)

خواندن *xāndan* to read:

می خواندم	<i>mí xādam</i>	می خواندیم	<i>mí xādim</i>
می خواندی	<i>mí xādi</i>	می خواندید	<i>mí xādid</i>
می خواند	<i>mí xānd</i>	می خواندند	<i>mí xāndand</i>

I was reading, I used to read (etc.)

The negative of this tense is formed exactly like the negative of the present tense, i.e. the prefix becomes نمی *némi* or نمی *námi*:

نمی رفتم	<i>némi raftam/námi raftam</i>
I was not going, I used not to go	
نمی خواندم	<i>némi xādam/námi xādam</i>
I was not reading, I used not to read	
نمی آمد	<i>némi āmad/námi āmad</i> (colloquially, <i>&lt;némi umad&gt;</i> )
he was not coming, he used not to come	

This tense is not used for the verb بودن *budan* 'to be', or for داشتن *dāštan* 'to have' as a simple verb.

For the imperfect tense of *compound verbs*, see 5/29.

### 14. Using the imperfect tense

The imperfect or continuous past tense is used for a previous continuous or repeated action or situation which has now ceased:

آن وقت تاریخ می آموخت. *ān vaqt tārix mi āmuxt.*

At that time she was teaching history.

مرتباً به باشگاه می رفتند. *morattaban be bāšgāh mi raftand.*

They used to go regularly to the club.

همیشه پول خرد را دو بار می شمرد. *hamiše pule xord rā do bār mi šomord.* He always counted the small change twice.

روزنامه را می خواندم که او رسید. *ruznāme rā mi xādam ke u rasid/resid.* I was reading the newspaper when he arrived.

The last example shows a continuous action (imperfect tense) interrupted by a single action (past tense). See 8/9.

There are two other important uses of the imperfect, explained elsewhere:

- In unreal conditions ('If I had known ...' etc.), see 8/11.
- 'ought to have (done)', see 5/19 below.

### 15. Colloquial continuous tenses

Colloquial Persian has two continuous tenses. They are the colloquial present continuous and the colloquial past continuous. Each of these tenses consists respectively of the present or past tense (see 5/10 and 8) of داشتن *daštan dār-* 'to have', followed by the present or imperfect tense (5/13) of the operative verb, both verbs in the pair agreeing with the subject. These tenses are sometimes also seen in writing, where dialogue is quoted.

From نوشتن نویسنده *neveštan nevis-* to write:

#### Colloquial present continuous

دارم می نویسم *dāram mi nevisam*

داری می نویسی *dāri mi nevisi*

دارد می نویسد *dāre mi nevisad*

داریم می نویسیم *dārim mi nevisim*

دارید می نویسید *dārid mi nevisid*

دارند می نویسند *dāran mi nevisan*

I'm writing, you're writing (etc.)

#### Colloquial past continuous

داشتم می نوشتم *dāštam mi neveštam*

داشتی می نوشتی *dāšti mi nevešti*

داشت می نوشت *dāšt mi nevešt*

داشتیم می نوشتیم *dāštim mi neveštim*

داشتید می نوشتید *dāštin mi neveštin*

داشتند می نوشتند *dāštan mi neveštan*

I was writing, you were writing (etc.)

The first verb of the pair usually follows its subject (or stands in place of its implied subject), the second verb standing at the end of the sentence or clause (see 8/4 for the definition of a clause):

رضا دارد روزنامه را می خواند. *rezā dāre ruznāme ro mi xune.* Reza's reading the newspaper.

داشتم لباس را می شستم *daštam lebās ro mi šostam.*

I was washing the clothes.

There is no negative form of these colloquial tenses.

See 5/29 for the use of these tenses with compound verbs.

### 16. Forming the present subjunctive tense

The present subjunctive tense (more conveniently called the 'subjunctive') expresses possibility or hypothesis ('I may do'). It is formed from the present tense (5/10 above) by replacing the present prefix می *mi* with the subjunctive prefix, which is always stressed, and always joined in writing. In the examples given below, verbs are indicated by their 'principal parts'.

Before present stems beginning with a consonant, the subjunctive prefix is بی *bé*:

نوشتن نویسنده *neveštan nevis-* to write (the stress is shown):

بنویسم *bénevisam*

بنویسیم *bénevisim*

بنویسی *bénevisi*

بنویسید *bénevisid*

بنویسد *bénevisad*

بنویسند *bénevisand*

I may write (etc.)

گفتن گو... *goftan gu-* to say:

بگویم <i>beguyam</i>	بگویم <i>beguim</i>
بگویی <i>begui</i>	بگوید <i>beguid</i>
بگوید <i>beguyad</i>	بگویند <i>beguyand</i>

I may say (etc.)

Before present stems beginning with a vowel other than *i-*, the subjunctive prefix is *بی- bī-*. In the combinations *bīa-* and *bīo-* the *alef* is dropped; in the combination *bīā-* the *madde* is dropped:

انداختن انداز... *andāxtan andāz-* to throw:

بیندازم، بیندازی *biandāzam, biandāzi* (etc.)  
I may throw (etc.)

افتادن افت... *oftādan oft-* to fall:

بیفتم، بیفتی... *bioftam, biofti* (etc.) I may fall (etc.)

آمدن آ... *āmadan ā-* to come:

بیایم، بیایی... *biāyam, biāi* (etc.) I may come (etc.)

Before the only present stem beginning with *i-*, the prefix is *بی- bé-* and the *alef* of the verb is kept:

ایستادن ایست... *istādan ist-* to stand, to stop:

بایستم، بایستی... *béistam, béisti* (etc.) I may stand, stop (etc.)

With verbs having a vowel *u* or *o* in the present stem, the subjunctive prefix may also be pronounced *bó-* (the stress being maintained). Examples:

کردن کن... *kardan kon-* to do:

بکنم، بکنی... *bókonam, bókonī* (etc.) I may do (etc.)

خوردن خور... *xordan xor-* to eat, to drink:

بخورم، بخوری... *boxoram, boxorī* (etc.) I may eat/drink (etc.)

گفتن گو... *goftan gu-* to say:

بگویم، بگویی... *boguyam, bogui* (etc.) I may say (etc.)

گذاشتن گذار... *gozāštan gozār-* to put:

بگذارم، بگذاری... *bogozāram, bogozārī* (etc.)  
I may put (etc.)

The subjunctive of *بودن باش...* *budan bāš-* 'to be' is formed with present stem + personat ending (i.e. no prefix)

The stress is on the first syllable:

*بودن باش...* *budan bāš-* to be (the stress is shown):

باشم <i>bāšam</i>	باشیم <i>bāšim</i>
باشی <i>bāši</i>	باشید <i>bāšid</i>
باشد <i>bāšad</i>	باشند <i>bāšand</i>

I may be (etc.)

The present subjunctive tense of *داشتن دار...* *dāštan dār-* 'to have' is little used; instead we use the *perfect subjunctive* tense, for which see 5/23.

**Colloquial pronunciation.** The elements of colloquial pronunciation (see 2/6) found in the present tense apply also to the subjunctive:

ماندن مان... *māndan mān-/mun-* to remain:

«*bémunam, bémuni, bémune; bémunim, bémunin, bémunan*»

شدن شو... *šodan šav-/š-* to become:

«*bešam, beši, beše; bešim, bešin, bešan*»

بودن باش... *budan bāš-* to be:

«*bāšam, bāši, bāše; bāšim, bāšin, bāšan*»

In *آمدن آ...* *āmadan ā-* 'to come'; *-āya-* becomes *-ā-*:

«*biām, biāi, biād; biāim, biāin, biān*»

The alternative pronunciation *bo-* of the prefix for certain verbs (see above) is not used when the colloquial present stem has no vowel *u* or *o*. For e.g. *گفتن گو...* *goftan gu-/g-* and *گذاشتن گذار...* *gozāštan gozār-/zār-* we have:

«*bégam, bēgi, bēge; bégim, bēgin, bégan*»

«*bezāram, bezāri, bezāre; bezārim, bezārin, bezāran*»

**Negative.** The negative subjunctive ('I may not do') is made by dropping the *بی- bī-* prefix of the affirmative form, and substituting the negative prefix *ن- ná-*. The negative prefix then



takes the stress of the word:

نکنم *nākonam* I may not do    نگویم *nāguim* we may not say  
نرود *nāravād* he may not go    ننویسند *nānevisand*  
they may not write

Before a vowel, this prefix follows exactly the same pattern as that shown for the negative past tense (see 5/8):

نیاید *nāyāyad* he may not come    نیفتد *nāyoftad* it may not fall  
نیاورم *nāyāvaram* I may not bring    نایستند *nāistand*  
they may not stop

For the negative subjunctive of ...باش *budan bāš*- 'to be' we attach the stressed negative prefix directly to the affirmative form:

... نباشی *nābāšam, nābāši* (etc.) I may not be (etc.).

For the present subjunctive tense of *compound verbs*, see 5/29.

### 17. Using the present subjunctive tense

The present subjunctive tense expresses possibility rather than fact. It has three principal uses:

- to express the imperative for certain persons; see 5/18 below.
- after certain auxiliary verbs, examined in 5/19:

باید بروم *bāyad beravam* I must go  
نمی خواهد بیاید. *nemi xāhad biāyad.*  
He does not want to come.

- after certain conjunctions, to express probability, anticipation, purpose and the like, examined in 8/5, 6, 7, 9, 11:

زود بروید تا سر وقت برسید. *zud beravid tā sare vaqt berasid.* Go quickly so that you arrive on time.

اگر امروز برسد ... *agar emruz berasad ...*  
If he/she arrives today ...

### 18. Imperative

The imperative or command form of the verb is derived from the present subjunctive tense (the 'subjunctive'), for which see 5/16 above.

For the 1st and 3rd persons (singular and plural), the form is identical to the subjunctive (affirmative or negative), which then has the meaning 'let me (etc.) do/not do':

...گوین *goftan gu-* to say (the stress is shown):

بگویم *béguyam* let me say    بگویم *béguim* let us say  
بگوید *béguyad* let him/her say    نگویند *nāguyand*  
let them not say

When put into a question, these forms have the meaning 'should I (etc.) (not) do?' or 'may I (etc.) (not) do?':

چه بگویم؟ *ce beguyam* 'begam'? What should I say?

فردا نیایند؟ *fardā nayāyand* 'nayānd'?

May they not/Should they not come tomorrow?

احمد هم برود؟ *ahmad ham beravad* 'here'?  
Should Ahmad go too?

For the 2nd persons, the form is identical to the subjunctive *minus final* ی\ی *-i* in the singular (تو), and identical to the unchanged subjunctive in the plural (شما). The meaning is that of a direct command, 'Do/Do not':

بنویس <i>bénevis</i> write	ننویسید <i>nānevisid</i> do not write
بیا\بیاید <i>biā(id)</i> come	نیا\نیایید <i>naya(id)</i> do not come
بکشید <i>bekašid</i> pull	نکشید <i>nakašid</i> don't pull
پرسید <i>beporsid</i> ask	نپرسید <i>naporsid</i> don't ask

The imperative of ...باش *budan bāš*- 'to be' follows the rules given above. Like the subjunctive, it has no prefix in the affirmative:

خاطر جمع باشید. *xāter jam' bāšid.* Be (re)assured.

دل‌تنگ نباش. *deltang nābāš.* Don't be downhearted.

For verbs whose present stem has the vowel *o*, the prefix **بـ** is pronounced *bo-*:

**بکن\بکنید** *bokon(id)* Do  
**هم اینجا بگذارند.** *ham injā bogozārānd.*  
 Let them put (it) just here.

**چای را بخور.\*** *cāi rā boxor.* Drink (your) tea.

\* **و** is silent here, see 1/13.

For verbs whose present stem has the vowel *u* written with **و**, the prefix **بـ** may be pronounced either *be-* or *bo-*:

**بگو\بگوئید** *begu(id)/bogu(id)* Say, Tell

For verbs whose present stem has the sound *av* written with **و**, then in the 2nd person singular only (**تو**) this syllable is pronounced *ou*, and the prefix **بـ** may be pronounced either *be-* or *bo-*:

**برو\برو** *berou (borou)/narou* Go/Don't go (singular)  
 but: **بروید\بروید** *beravid/naravid* Go/Don't go (plural)

The imperative of the simple verb **داشتن دار...** *dāštan dār-* 'to have' is little used; if an imperative is needed it is derived from the perfect subjunctive tense: **داشته باشید** *dāšte bāšid* 'have' (etc.). See 5/23.

Perhaps the most frequently used imperative is **بفرمایید** *befarmāid*, used when offering or proposing something (see 12/6). It is the equivalent of German 'Bitte' or Italian 'Prego'. Used in this sense, this word is always plural and affirmative:

**بفرمایید.** *befarmāid.*  
 Please do/go ahead/help yourself.

**از این طرف بفرمایید خانم.** *az in taraf befarmāid xānom.*  
 Come this way, ma'am.

**سؤال هست؟ بفرمایید.** *so'āl hast? befarmāid.*  
 Are there questions? Please (ask).

**Colloquial pronunciation.** Colloquial pronunciation (see 2/6) applies to the imperative exactly as it does to the subjunctive:

**برویم.** *berim*. Let's go.  
**اینجا بیایید.** *injā bīāin*. Come here.  
**الآن بیایند.** *alon bīānd* Let them come now.

For the imperative of compound verbs, see 5/29.

## 19. Auxiliary verbs

An auxiliary verb is a verb used in combination with another verb. The auxiliary expresses such ideas as capability, volition, obligation with relation to the second verb. Typical English auxiliary expressions (with the auxiliary underlined) are 'I can come', 'he wants to go', 'we must write'. In English the second or operative verb stands in the *infinitive*; in Persian it stands in a tense, (mostly the *present subjunctive*, 5/16 above), in the same person as the auxiliary verb.

The auxiliary verb usually stands immediately after its subject (or in the place of its implied subject); the subjunctive verb stands at the end of the sentence or clause (see 8/4). Where appropriate, the auxiliaries are shown below with their principal parts (5/10 above).

The important auxiliary verbs are:

**توانستن تواند...** *tavānestan tavān-* can, to be able  
**بایستن** *bāyestan* must, to have to  
**خواستن خواهد...** *xāstan xāh-* to want  
**شاید** *šāyad* may (perhaps)

They are used as follows:

- **توانستن تواند...** *tavānestan tavān-* can, to be able. The present tense of this verb is formed in the usual way, see 5/10 above. Its present stem has a colloquial pronunciation (see 2/6) *<tun->*:

**می تواند فردا برود.** *mi tavānad fardā beravad.*  
*<mi tune fardā bere>* He can go tomorrow.

نمی توانم خوب بفهمم. *nemi tavānam <nemi tunam>*  
*xub befahmam.* I cannot understand properly ('well').

آیا همکارتان می تواند این صندوق را بالا بگذارد؟  
*āyā hamkāretān mi tavānad in sanduq rā bālā begozārad?*  
 Can your colleague put this box upstairs?

از این پنجره می توانم مسجد را ببینم.  
*az in panjare mi tavānam masjed rā bebinam.*  
 From this window I can see the mosque.

چرا نمی توانند جواب را بفرستند؟  
*cerā nemi tavānand javāb rā beferestand?* Why can they not send the answer?

هیچکس نمی تواند این خط را بخواند.  
*hickas nemi tavānad in xat rā bexānad.*  
 Nobody can read this handwriting.

For past meaning, the imperfect (5/13 above) of this verb is the most commonly used tense. In this verb the past stem also has a colloquial pronunciation, <tunest->:

می توانستند دو تا بخرند.  
*mi tavānestand do tā bexarand.*  
*<mi tunestand>* ... They were able to buy two.

نمی توانستیم بیاییم.  
*nemi tavānestim <nemi tunestim>*  
*biāim.* We couldn't come/we were unable to come.

The simple past tense (5/8 above) is used mostly in the negative, with the implied meaning 'tried but failed':

پروین نتوانست در را خوب ببندد.  
*parvin natavānest dar rā xub bebandad.*  
 Parvin was unable to close the door properly.

از صدای هواپیماها نتوانستم بخوابم.  
*az sedāye havāpeimāhā natavānestam <natunestam> bexābam.*  
 I couldn't sleep for the noise of the aeroplanes.

- *bāyestan* must, to have (to). This verb is defective, having only one present form and one past form, used for all persons. The verb following it agrees with the subject as usual.

*bāyad* 'must'; (present form) is used:

- with the present subjunctive, 'must', 'have to/has to':

باید با دقت بشماریم. *bāyad ba deqqat bešomārim.*  
 We must count accurately.

نباید غذا را تند تند بخوری.  
*nabāyad qazā ra tond tond boxori.* You mustn't eat (your) food (so) fast.

باید این حساب را امروز بپردازم.  
*bāyad in hesāb rā emruz bepardāzam.* I must pay this bill today.

نباید اینطور بگویند.  
*nabāyad intour beguid.*  
 You must not say that ('thus').

بچه ها باید توی خیابان مواظب باشند.  
*baccehā bāyad tuye xiābān movāzeb bāšand.*  
 Children have to be careful on ('in') the street.

هر دانشجو باید دفتری بیاورد.  
*har dānešju bāyad daftari biāvarad.* Every student has to bring a notebook.

- with the perfect subjunctive (5/23, 24 below), 'must have (done)', 'presumably has/have (done)':

رضا باید دیر رسیده باشد.  
*rezā bāyad dir raside bāšad.* Reza must (presumably) have arrived late.

باید منزل مانده باشند.  
*bāyad manzel mānde bāšand.*  
 They must have stayed at home.

پروین باید این نامه را نوشته باشد.  
*parvin bāyad in nāme rā nevešte bāšad.*  
 Parvin must have written this letter.

*bāyest* (past form) is used:

- with the present subjunctive, 'ought to':

بایست راست بگویی.  
*bāyest rāst begui.*  
 You ought to tell the truth.

بایست مواظب باشند.  
*bāyest movāzeb bāšand.*  
 They ought to be careful.

نباست اینطور بکنیم.  
*nabāyest intour bokonim.*  
 We ought not to do that ('thus').

- with the imperfect tense (5/13 above), 'ought to/should have (done)':

بایست زودتر می آمدید.  
*bāyest zudtar mi āmadid.*  
 You ought to/should have come sooner (but didn't).

بچه ها بایست منزل می ماندند.

*baccehā bāyest manzel mi māndand.*

The children should have stayed (at) home.

'had to', which is in English the past corresponding to 'must', is best expressed indirectly in Persian also. The easiest formula is *majbur budan* 'to be forced', with the dependent verb in the present subjunctive:

*majbur budim ezāfe*  
*bepardāzim.* We had to ('were forced to') pay extra.

There is no different colloquial pronunciation for *باید* or *بایست*.

- *xāstan xāh-* (silent *و*, see 1/13) to want. The tenses are formed regularly. Present-tense examples:

*mi xāhand emruz biāyand.*  
They want to come today.

*mi xāham yek kuze o cand tā kāse bexaram.*  
I want to buy a jug and some bowls.

*mi xāhand xāne rā beforušand.* They want to sell the house.

*ki mi xāhad injā benešinad?*  
Who wants to sit here?

*bištar nemi xāham bemānam.*  
I don't want to stay any longer ('more').

For past meaning ('wanted'), the imperfect of this verb is the most commonly used form:

*mi xāstam nāme benevisam.*  
I wanted to write a letter.

*mi xāstand tāksi begirand.*  
They wanted to take/get a taxi.

*rezā nemi xāst bemānad.*  
Reza didn't want to stay.

The simple past tense expresses 'was/were about to':

*xāstam beravam.* I was about to go.

The verb *خواستن* also translates 'to ask for' (with *از* *az* before the person asked). Both in this meaning and in the meaning 'to want', it can take a direct object:

*az sanduqdār mosā'ede xāst.* He asked the cashier for an advance.

*kārgarhā ezāfe mi xāhand.*

The workmen want/are asking for a rise.

In the colloquial pronunciation of the present stem of this verb, *-āha-* becomes *-ā-*:

*mi xām, mi xāhi, mi xād; mi xāhim, mi xāhin, mi xān*

- *šāyad* may (perhaps). Like *bāyestan*, the verb *شایستن* *šāyestan* is defective. It has only an invariable present *شاید* *šāyad* 'may'. In literary Persian this verb counts as an auxiliary and is followed by the subjunctive; but in everyday Persian *شاید* is very commonly used simply as an adverb meaning 'perhaps', with the operative verb in an appropriate non-subjunctive tense:

*šāyad fardā beravad.*

She may (perhaps) go tomorrow.

*šāyad hamaš rā bedānand/ mi dānand.* Perhaps they know everything.

For the negative, we negate the dependent verb, not the auxiliary:

*šāyad naravad/ nemi ravad.*

She may (probably) not go.

*šāyad hic ciz nagoft.*

Perhaps he said nothing.

There is no different colloquial pronunciation for this auxiliary verb.

**Impersonal expressions.** Three auxiliary verbs, two of them described above, are used with the *short infinitive* (5/2 above) to make impersonal expressions ('one can do' etc.):

- 'one can', 'one could'. For this we have two formulæ:
  - the form می توان *mi tavān* (present) + short infinitive, in which the auxiliary has no personal ending:  
 از اینجا مسجد را می توان دید. *az injā masjed rā mi tavān did.* You ('One') can see the mosque from here.  
 نمی توان آنطور گفت. *nemi tavān āntour goft.* One cannot say that ('thus').

The present stem *tavān-* is not usually pronounced colloquially in this usage.

- the 3rd person singular (او\آن) form می شود *mi šavad* (present) or می شد *mi šod* (imperfect) of ... شدن *šodan šav-* 'to become' + short infinitive. This is especially common in speech, and colloquial pronunciation may be used:

می شود اینطور گفت؟ *mi šavad/«mi še» intour goft?*  
 Can you say this ('thus')?

نه نمی شود. - *na, «nemi še»*. - No, you can't.

نمی شد خوب شنید. *nemi šod xub šenid.*

One could not hear well.

- 'one must', 'one ought to'. For these, we use the already impersonal forms باید *bāyad* (present) or بایست *bāyest* (past), + short infinitive:

باید همیشه راست گفت. *bāyad hamiše rāst goft.*

One must always tell the truth.

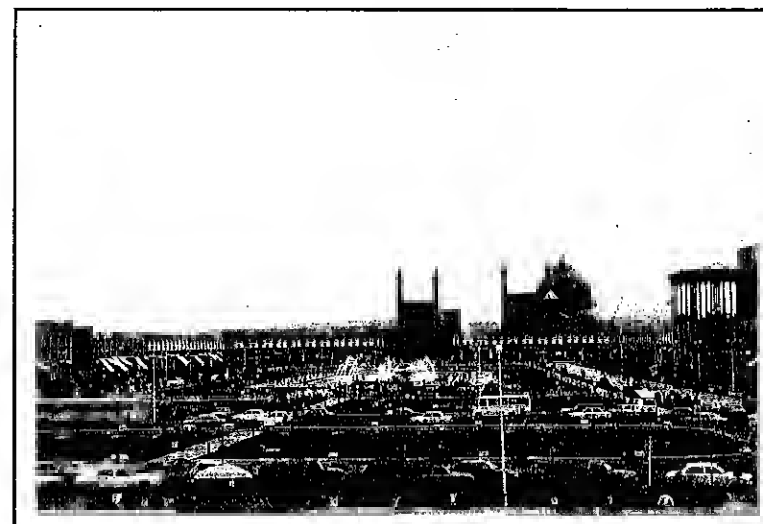
نباید مأیوس شد. *nabāyad ma'yus šod.*

One must not lose hope ('become desperate').

بایست زود تصمیم گرفت. *bāyest zud tasmim gereft.*

One ought to take a decision quickly.

See 5/29 for the use of auxiliary verbs with *compound verbs*.



اصفهان، میدان امام (میدان شاه)

*esfahān - meidāne emām (meidāne šāh)*

Isfahan - Imam Square (King's Square)

## 20. Participles

Participles are adjectives derived from verbs. Like English, Persian has two participles: the *present participle* ('doing') and the *past participle* ('done').

**Present participle.** This participle is formed by adding to the present stem (5/10 above) the ending نده... *-andé* (after a vowel, *-yandé*; both forms with silent final ه, see 1/15). The participle is stressed on its last vowel:

<u>Present stem</u>	<u>Present participle</u>
نویس... <i>nevis-</i> write	نویسنده <i>nevisandé</i> writing
فروش... <i>foruš-</i> sell	فروشنده <i>forušandé</i> selling
آ... <i>ā-</i> come	آینده <i>āyandé</i> coming

**Past participle.** This participle is formed by adding to the past stem (5/8 above) the stressed ending -é (with silent ه):

<u>Past stem</u>	<u>Past participle</u>
رسید... <i>rasid-/resid-</i> arrived	رسیده <i>rasidé/residé</i> arrived

کرد ... kard- did	کرده kardé done
گذشت... gozašt- passed	گذشته gozašté passed
نوشت... nevešt- wrote	نوشته nevešté written

**Use of the present participle.** The *present participle* is in principle a verbal adjective, but its use as such is very limited. Often the participle is best translated by a non-verbal adjective in English:

سال آینده sāle āyande next year
نسلهای آینده naslhāye āyande future generations

More common is the use of this participle as a noun, denoting the person or thing performing the action of the verb:

فروشنده forušande vendor, salesman/woman
نماینده namāyande representative
نویسنده nevisande writer
آینده āyande the future

There are two uses of the English '-ing' verbal form which are *not* expressed with the Persian present participle:

- the English continuous tenses ('I am doing', 'I was doing'), for which Persian uses the present (5/10) or imperfect (5/13) tenses, or one of the colloquial continuous tenses (5/15),
- the English verbal noun, e.g. 'reading', for which Persian uses the long infinitive, 5/2 above.

Not all theoretically possible present participles are in use.

**Use of the past participle.** The *past participle* is used as an adjective in certain cases; sometimes, like the present participle, it is best translated with a non-verbal adjective in English:

بانک بسته است. bānk baste ast. The bank is closed.
پنجره شکسته‌ای panjareye šekastei a broken window
ماه گذشته māhe gozašte last month, the past month
سیب رسیده sibe raside the ripe apple/ripe apples*

(\* singular collective noun, see 3/4.)

A second use is as a noun:

گذشته gozašte the past
نوشته‌ها neveštehā writings, written works

A third use is in a verbal phrase, 'having (done)':

اینطور گفته، بلند شد و رفت. intour gofte, boland šod o raft.

Having said that ('thus'), she stood up and left ('went').

The past participle is also used in two verb forms:

- in the *perfect*, *perfect subjunctive* and *pluperfect* tenses, for which see 5/21, 23 and 25,
- in the *passive voice*, for which see 5/30.

The past participle can be made negative in the same manner as the past tense:

نگفته nāgofté not (having) said

A negative present participle exists in theory but is extremely rare.

See 3/4 for literary plurals of nouns ending in silent ه, which include both types of participles, e.g. نمایندگان namāyandegān 'representatives', نوشته‌جات \ نوشتجات neveštejāt 'writings'.

See 7/6 for adverbial participles, less common than adjectival participles.

## 21. Forming the perfect tense

The perfect tense ('I have done') is formed with

past participle + first form of 'to be' (present)

See 5/20 and 11 respectively for these. In the perfect tense the form of 'to be' follows silent ه, and is therefore written separately, with initial *alef* (see 5/11, first and second indents).

زود رسیده ایم. zud rasidé im. We have arrived early.

او هم رفته است. u ham rafté ast. He has gone too.

بچه‌ها این را نوشته اند. baccehā in rā nevešté and.

The children have written this.

In the affirmative tense the stress is on the final vowel of the participle.

For the negative of this tense, we negate the participle. The stress shifts on to the prefix:

هنوز نرسیده است. *hanuz nâraside ast*. He has not yet arrived.

نیامده اند؟ *nâyâmade and?* Have they not come?

هیچ نامه ننوشته ایم. *hic nâme nânevešte im*.

We have written no letter/We have not written any letter.

For the perfect tense of *compound verbs*, see 5/29.

## 2.2. Using the perfect tense

The perfect tense is used, as in English, for a previous action or situation whose effect is still felt now:

رسیده اند. *raside and*. They have arrived (and are still here).

رئیس فرموده است که ... *rais farmude ast ke ...*

The director has ordered that ...

In everyday speech, the elements *است ast* and *اند and* are often omitted:

ماشین نیامده؟ *māšin «nayumade»?* Hasn't the car come?

چرا آمده. - *- cerā, «umade»*. -Yes, it has.

همه مهمانها رفته. *hameye mehmānhā rafte*.

All the guests have gone.

Just as the present tense can convey future meaning (5/12), so the perfect tense can convey a future-perfect meaning ('I shall/will have done') when appropriate:

تا آن موقع ما رفته ایم. *tā ān mouqe' mā rafte im*.

By then we (shall) have gone.

The perfect tense is not normally used for a previous action having no effect on the present situation; that requires either the past tense (5/8, 9) or the imperfect tense (5/13, 14).

For a previous action or situation which *itself* continues into the present, Persian uses either the perfect or the present tense (5/10, 11, 12), as follows:

- When the verb (whether denoting action or situation) is

negative, the perfect is used:

از آن وقت بیرون نرفته است. *az ān vaqt birun naraft*

*ast*. Since then he/she has not gone out.

دو ماه حقوق نپرداخته اند. *do māh hoquq napardāxte*

*and*. They have paid no salary for two months.

ایشان را از دیروز ندیده ام. *išān rā az diruz nadide am*.

I have not seen him/her/them since yesterday.

هیچوقت آنطور نبوده است. *hicvaqt āntour nabude ast*.

It has never been so.

- For a verb other than *بودن budan* 'to be' denoting a situation in the affirmative, the perfect is used:

شاهدان نیم ساعت نشسته اند. *šāhedān nim sā'at nešaste*

*and*. The witnesses have been sitting for half an hour.

از تابستان مانده اند. *az tābestān mānde and*.

They have been staying since the summer.

- For *بودن budan* 'to be' in the affirmative, or for a verb denoting an action in the affirmative, we use the present tense; see 5/12.

An ambiguity arises when certain past participles are used as adjectives with the present tense of *بودن budan*; this structure looks like the perfect tense but should not be confused with it:

پنجره شکسته است. *panjare šekaste ast*.

The window is broken.

جمعه ها بانکها بسته اند. *jom'ehā bānkhā baste and*.

On Friday ('Fridays') the banks are closed.

This use is confined to verbs which can take a direct object (see 5/6). With sentences such as these the ambiguity can be avoided by using the second form of *بودن budan* (see 5/11):

جمعه ها بانکها بسته هستند. *jom'ehā bānkhā baste hastand*.

## 2.3. Forming the perfect subjunctive tense

The perfect subjunctive tense ('(that) I might do', '(that) I may have done') is formed with

past participle + subjunctive of بودن *budan* 'to be'

(See 5/20 and 16 respectively for these.)

کرده باشم *kardé bāšam* (that) I might do

نوشته باشد *nevešté bāšad* (that) he/she might write

خوانده باشیم *xāndé bāšim* (that) we might read

When the verb is affirmative the stress of the whole tense lies on the final vowel of the participle.

The negative of this tense is formed by making the participle negative. The stress shifts on to the negative prefix, as always:

نرفته\نیامده باشد *nārafte/nāyāmade bāšad*  
(that) he might not go/come

ندیده باشید *nādide bāšid* (that) you might not see

نگرفته باشند *nāgerefte bāšand* (that) they might not take

The perfect subjunctive tense of داشتن *daštan dār-* 'to have' is used instead of the subjunctive tense. It mostly therefore has present, not perfect, meaning:

داشته باشم *dāšte bāšam* داشته باشیم *dāšte bāšim*

داشته باشی *dāšte bāši* داشته باشید *dāšte bāšid*

داشته باشد *dāšte bāšad* داشته باشند *dāšte bāšand*

(that) I may have (etc.)

Negative: ... نداشته باشم *nādāšte bāšam* (etc.)

This gives us the imperative (see 5/18) of داشتن, which is identical to the perfect subjunctive except for the 2nd person singular (تو) form, (ن)داشته باش *(nā)dāšte bāš* '(don't) have'.

These are the subjunctive tense and imperative forms used when this verb is used as a simple verb (5/5 above). Its simple imperative is rarely used. The forms are different, and more common in use, when this verb occurs as the verbal element of a compound verb.

For the perfect subjunctive tense of *compound verbs*, see 5/29.

## 24. Using the perfect subjunctive tense

The perfect subjunctive tense expresses possibility rather than fact.

The perfect subjunctive of داشتن *daštan dār-* 'to have' is used instead of the present subjunctive, e.g. after an auxiliary verb (5/19 above):

باید وقت زیاد داشته باشیم. *bāyad vaqte ziād dāšte bāšim.*

We have to have a lot of time.

هر سرباز باید نمره ای داشته باشد. *har sarbāz bāyad nomrei dāšte bāšad.* Every soldier must have a number.

and for the imperative of certain persons, see 5/23.

Two other important uses of the perfect subjunctive (of all verbs, including داشتن *daštan*) are explained elsewhere:

- after certain conjunctions, to express a probability, hope, purpose and the like (8/5, 7, 9, 11):  
می ترسم که آنها هم رفته باشند. *mi tarsam ke ānhā ham rafte bāšand.* I fear they (may) have gone too.
- with the auxiliary verb باید *bāyad*, to express 'must have (done)', 'presumably has/have (done)', see 5/19.

The perfect subjunctive tense of بودن *budan bāš-* 'to be' is rarely used.

## 25. Forming the pluperfect tense

The pluperfect tense ('I had done') is formed with

past participle + past tense of بودن *budan* 'to be'

(See 5/20 and 5/8 respectively for these.)

When affirmative, the verb is stressed on the final vowel of the participle:

نوشته بودم *nevešté budam* I had written

The negative of this tense is formed by making the participle negative. The stress then moves back to the prefix:



نبرده\نیاورده بود *nāborde/nāyāvorde bud*  
she had not taken/brought

For the pluperfect tense of *compound verbs*, see 5/29.

## 26. Using the pluperfect tense

The pluperfect tense denotes a completed action or state situated farther back in time than the past tense (5/8 above), or one which preceded another completed action or state:

چند وقت پیش رسیده بودیم. *cand vaqte piš raside budim.*  
We had arrived some time before.

هنوز ننشسته بودم که پیانیست شروع کرد.  
*hanuz nanešaste budam ke piānist šoru' kard.*  
I had hardly ('not yet') sat down when the pianist began.

Some ambiguity arises when certain past participles are used as adjectives with the past tense of بودن *budan*; this structure looks like the pluperfect tense but should not be confused with it:

دکان بسته بود. *dokkān baste bud.* The shop was closed.

This use is confined to verbs which can take a direct object (see 5/6).

The pluperfect of بودن باش... *budan bāš-* 'to be' is not used.

## 27. Forming the future tense

The future tense ('I shall do') is formed with

auxiliary verb + short infinitive

The auxiliary verb in question is خواستن *xāstan xāh-* 'to want' (5/19) in the present tense, minus its present prefix, thus:

خواهم، خواهی، خواهد؛ خواهیم، خواهید، خواهند  
*xāham, xāhi, xāhad; xāhim, xāhid, xāhand*

See 5/2 for the short infinitive.

There is no different colloquial pronunciation for the auxiliary verb in this use.

For the negative of this tense we prefix نه *nā-* to the auxiliary.

The stress of the whole tense is on the auxiliary - on its *personal ending* (NB) in the affirmative, on its prefix in the negative:

خواهم نوشت *xāhām nevešt* I shall write

نخواهم نوشت *nāxāham nevešt* I shall not write

آسان خواهد بود. *āsān xāhād bud.* It will be easy.

آسان نخواهد بود. *āsān nāxāhad bud.* It will not be easy.

The auxiliary and the short infinitive almost always stay together, at the end of the clause or sentence (see 8/4 for the definition of a clause).

## 28. Using the future tense

The future tense denotes an action or state clearly situated ahead of the present. It is used mostly in writing, and then to denote an intention, or to emphasise the future timing of the verb, or when no other expression in the sentence makes the future timing clear:

جواب شدیدی خواهیم نوشت. *javābe šadidi xāhim nevešt.*  
We shall write a stern reply.

آسانتر خواهد شد. *saxt ast vali āsāntar xāhad šod.* It is difficult but it will get ('become') easier.

When the future timing is clear from the context, or the action is imminent, the present tense with future meaning (5/12 above) is commonly used instead:

فردا می آیند. *fardā mi āyand.*

They are coming (= will come) tomorrow.

The future tense is also commonly used (also in speech) to express a supposition, as in English:

کی این را نوشته است؟ - عباس خواهد بود.  
*ki in rā nevešte ast? - abbās xāhad bud.*  
Who's written this? It'll be/I presume it's Abbas.

For the future tense of *compound verbs*, see 5/29 below.

## 29. Compound verbs

See 5/5. Persian has relatively few simple verbs; for any but the most basic concepts a compound verb is used. The compound consists of a non-verbal element and a simple verb. The verbs quoted below are only a small sample; they are shown with the principal parts (5/10 above) of their verbal element:

- ... باز کردن کن... *bāz kardan kon-* to open  
 ... تلفن کردن کن... *telefon kardan kon-* to telephone  
 ... کار کردن کن... *kār kardan kon-* to work, to do  
 ... کوشش کردن کن... *kušeš kardan kon-* to try  
 ... زندگی کردن کن... *zendegi kardan kon-* to live  
 ... کمک کردن کن... *komak kardan kon-* to help  
 ... بر خاستن خیز... *bar xāstan xiz-* to rise  
 ... بر گشتن گرد... *bar gaštan gard-* to return  
 ... پیش آمدن آ... *piš āmadan ā-* to occur  
 ... وارد شدن شو... *vāred šodan šav-* to enter  
 ... میل داشتن دار... *meil dāštan dār-* to like, to want  
 ... دوست داشتن دار... *dust dāštan dār-* to like  
 ... جرأت داشتن دار... *jor'at dāštan dār-* to dare  
 ... بر داشتن دار... *bar dāštan dār-* to remove  
 ... جواب دادن ده... *javāb dādan deh-* to answer  
 ... درس دادن ده... *dars dādan deh-* to teach  
 ... درس خواندن خوان... *dars xāndan xān-* to study  
 ... زحمت کشیدن کش... *zahmat kašidan kaš-* to take trouble  
 ... طول کشیدن کش... *tul kašidan kaš-* to last  
 ... زنگ زدن زن... *zang zadan zan-* to ring  
 ... زمین خوردن خور... *zamin xordan xor-* to fall

The non-verbal element may in some cases be a phrase beginning with a preposition (see 6/2):

- ... به هم خوردن خور... *be hām xordan xor-* to fall apart  
 ... از بین رفتن راف... *az bein raftan rav-* to disappear  
 ... به کار بردن بر... *be kār bordan bar-* to use

For the most part, the two elements of the compound verb stay together, at the end of the sentence or clause (see 8/4 for the definition of a clause):

- از بین نمی رود. *az bein nemi ravad.*  
 It does not go away.  
 مرتباً پیش می آمد. *morattaban piš mi āmad.*  
 It occurred regularly.  
 به او کمک نمی کردند. *be u komak nemi kardand.*  
 They did not help her.  
 کوشش نکرده است. *kušeš nakarde ast.* He has not tried.  
 دو سال طول نخواهد کشید. *do sāl tul naxāhad kašid.*  
 It will not last two years.

Any direct-object pronoun suffix *-am*, *-etl-at* (etc., see 4/3) is added to the non-verbal element:

- بازش نکن. *bāzeš nakon.* Don't open it.  
 خیلی دوستش داریم. *xeili dusteš dārim.* We like it a lot.

With some compound verbs having a noun as non-verbal element, the compound may be interrupted by anything needed to complete the meaning, such as:

- an *ezāfe* (3/5, 8) + noun, pronoun, or adjective, with or without a direct-object suffix *را rā* (3/3), following the noun of the compound,
  - a plural suffix (3/4), the indefinite suffix *ی...-i* (3/2) and/or the direct-object suffix *را rā* following the noun of the compound.
- جرأت شکایت نداشتم. *jor'ate šekāyat nadaštam.*  
 I didn't dare (to) complain.  
 جواب نامه را ندادند. *javābe nāme rā nadādand.*  
 They did not answer the letter.

- امروز درس خیلی آسانی را داد. *emruz darse xeili āsāni rā dād.*  
 Today he taught a very easy lesson.  
 کدام درسها را می خوانیم؟ *kodam darshā rā mi xānim?*  
 Which lessons are we studying?

زحمت زیاد کشیده است؟ راستی؟ چه زحمتی کشیده است؟  
*zahmate ziād kašide ast? rāsti? ce zahmati kašide ast?*

He has taken a lot of trouble? Really? What trouble has he taken?

With a few verbs, an *ezāfe* can also be added to the non-verbal element where this is other than a noun:

کشتی وارد بندر شد. *kašti vārede bandar šod*. The ship  
 entered the harbour. (وارد *vāred*, adjective, 'entering')

**Tenses and parts.** In all tenses and parts, the compound verb is stressed in the affirmative on its non-verbal element, and in the negative on the negative prefix. While the non-verbal element of the compound verb remains unchanged, the verbal element forms its tenses and other parts in the usual manner, with the exception of the subjunctive tense and imperative:

- Infinitives. Long and short infinitives (5/2 above):

پیدا کردن\کرد *peidā kardan/kard* to find

- Stems, tenses, participles. Past and present stems and tenses (5/8, 10, 11), imperfect tense (5/13), present and past participles (5/20), perfect (5/21), perfect subjunctive (5/23), pluperfect (5/25) and future tenses (5/27):

یاد گرفتن گیر... *yād gereftan gir-* to learn:

یاد (ن)گرفتم *yād (na)gereftam*  
 I learnt/did not learn

یاد (ن)میگیرم *yād (ne)mi giram* I (do not) learn

یاد (ن)میگرفتم *yād (ne)mi gereftam*  
 I was (not) learning

یاد گیرنده *yād girande* learning

یاد گرفته *yād gerefte* learnt

یاد (ن)گرفته ام *yād (na)gerefte am*  
 I have (not) learnt

یاد (ن)گرفته باشم *yād (na)gerefte bāšam*  
 I might (not) learn

یاد (ن)گرفته بودم *yād (na)gerefte budam*  
 I had (not) learn

یاد (ن)خواهم گرفت *yād (na)xāham gereft*  
 I shall (not) learn

- Subjunctive tense and imperative. In all compound verbs, including those whose verbal element is... داشتن *daštan* 'to have', the subjunctive tense (5/16 above) is formed with

present stem + personal endings

(i.e. there is no prefix ...بیـ\... *be-/bi-*). For the negative we prefix ...نـ *nā-* (...نیـ *nāy-* before a vowel) to the verbal element of the affirmative. The imperative is derived from the subjunctive in the normal manner (5/18):

گوش کردن کند... *guš kardan kon-* to listen:

گوش کنم\کنی\کند... *guš konam/koni/konad...*  
 I may listen (etc.)

گوش نکنم\نکنی\نکند... *guš nakonam/nakoni/nakonad...*  
 I may not listen (etc.)

گوش (ن)کن\ (ن)کنید *guš (na)kon/(na)konid*  
 (don't) listen

باید گوش کنید *bāyad guš konid*  
 you must listen

These are the grammatically correct subjunctive forms for compound verbs. However, with many compound verbs the 'ordinary' subjunctive (i.e. with the ...بیـ\... prefix) is also used in the subjunctive and/or in the imperative:

معاف کردن کند... *mu'āf kardan kon-* to excuse:

باید او را معاف کنید\بکنید. *bāyad u rā mu'āf (bo)konid*. You have to excuse him.

گوش دادن ده... *guš dādan deh-* to listen:

خوب گوش بدهید. *xub guš bedehid*. Listen well.

One important exception is the rhetorical question, which usually has no subjunctive prefix in compound verbs:

کار کردن کند... *kār kardan kon-* to do

من چه کار کنم؟ *mān ce kār konam?* What can I do?

**Polite forms.** See 12/4 for the use of ...*فرمودن farmudan* *farmā-* as the verbal element of many compound verbs in polite speech.

**Colloquial tenses.** See 5/15. For the colloquial continuous present and past tenses of compound verbs, the non-verbal element stays with the second component verb of the tense:

دارم اینجا کار می‌کنم. *dāram injā kār mi konam.*  
I'm working here.

داشتم آنجا کار می‌کردم. *dāštam onjā kār mi kardam.*  
I was working there.

### 30. Passive voice

A verb in the passive voice indicates not what its subject (see 5/4 above) *does* but what its subject *undergoes*. A simple English example of a passive expression is 'The letter is being written.'

In Persian the passive can be formed only if the original verb is capable of taking a direct object (see 5/6 above), which then becomes the subject of the passive expression. The passive is made with the formula

past participle + شدن شو... šodan šav- 'to become'

(see 5/20 for the past participle). The verb *شدن* agrees with the subject in the normal way, and goes into the appropriate tense.

**Simple verbs.** For a simple verb (i.e. one with a one-word infinitive) the formula given above suffices. Tenses are formed as usual, allowing for an important difference in the subjunctive.

Examples of tenses:

Past (5/8):

نامه نوشته شد. *nāme nevešte šod.*  
The letter was written.

Present (5/10):

نامه نوشته می‌شود. *nāme nevešte mi šavad.*  
The letter is being written.

Perfect (5/21):

نامه نوشته شده است. *nāme nevešte šode ast.*  
The letter has been written.

Future (5/27):

نامه نوشته خواهد شد. *nāme nevešte xāhad šod.*  
The letter will be written.

Subjunctive (5/16), the *be-* prefix is usually omitted:

نامه باید نوشته شود. *nāme bāyad nevešte šavad.*  
The letter must be written.

**Compound verbs.** See 5/29 above. For compound verbs made with *کردن کردن kon-*, we replace this verb as a rule with the auxiliary *شدن*. In the examples given below, verbs are shown with the principal parts of their verbal element (5/10 above):

active (i.e. non-passive) گم کردن کند... *gom kardan kon-* to lose,

passive گم شدن شو... *gom šodan šav-* to be/get lost:

نامه گم شد. *nāme gom šod.* The letter was lost.

نامه گم شده است. *nāme gom šode ast.*  
The letter has been lost.

شاید نامه گم شده باشد. *šāyad nāme gom šode bāšad.*  
Perhaps the letter has been lost.

گم شو! *gom šou!* Get lost!

active چاپ کردن کند... *cāp kardan kon-* to print,

passive چاپ شدن شو... *cāp šodan šav-* to be printed:

آگهی دیروز چاپ شد. *āgahi diruz cāp šod.*

The notice was printed yesterday.

In one or two verbs, *کردن* is replaced by another verb for the passive:

active گول کردن کند... *gul kardan kon-* to deceive,

passive گول خوردن خور... *gul خوردن xor-* to be deceived

A similar thing occurs with other verbal elements of compound verbs, with certain verbs only:

- active انجام دادن ده... *anjām dādan deh-* to achieve,  
 passive انجام یافتن یاب... *anjām yāftan yāb-* to be achieved
- active به هم زدن زن... *be ham zadan zan-* to disturb,  
 passive به هم خوردن خور... *be ham xordan xor-* to be disturbed
- But for most compound verbs made with verbs other than کردن, the verb of the compound is put into the past participle and the auxiliary شدن is added:
- active آتش زدن زن... *āteš zadan zan-* to set on fire,  
 passive آتش زده شدن شو... *āteš zade šodan šav-* to be set on fire:  
 ساختمان اشتباهاً آتش زده شد. *sāxtemān eštebāhan āteš zade šod.* The building was accidentally set on fire.
- active تصمیم گرفتن گیر... *tasmim gereftan gir-* to decide,  
 passive... تصمیم گرفته شدن شو... *tasmim gerefte šodan šav-* to be decided
- تصمیم گرفته شد که ... *tasmim gerefte šod ke ...*  
 It was decided that ...

The negative of the passive of all verbs, both simple and compound, is made by negating the auxiliary شدن in the normal manner, i.e.:

- prefixing *nā-* (stressed) to the auxiliary in the past tense, imperative, perfect, perfect subjunctive, pluperfect and future tenses:  
 نامه امروز نوشته نشد. *nāme emruz nevešte nāšod.*  
 The letter was not written today.  
 گم نشو! *gom nāšou!* Don't get lost!  
 پول هنوز پیدا نشده است. *pul hanuz peidā nāšode ast.*  
 The money has not yet been found.  
 تصمیم گرفته نشده بود. *tasmim gerefte nāšode bud.*  
 It had not been decided.  
 نامه امروز امضا نخواهد شد. *nāme emruz emzā nāxāhad šod.* The letter will not be signed today.
- prefixing *né-/nā-* (stressed) to the auxiliary in the

present and the imperfect tenses:

نامه امروز فرستاده نمی شود. *nāme emruz ferestāde némi šavad.* The letter is not being/will not be sent today.

Several things are worth noting about the Persian passive in general:

- All the parts of the passive verb stay together, usually at the end of the sentence or clause (see 8/4 for the definition of a clause).
- Although we can add to the passive verb the instrument with which an action was done:  
 پنجره با آجر شکسته شد. *panjare bā ājor šekaste šod.*  
 The window was broken with a brick.  
 we cannot add the person by whom it was done. The correct rendering of 'The window was broken by a thief' in Persian is with an active sentence:  
 دزدی پنجره را شکست. *dozdi panjare rā šekast.*  
 A thief broke the window.
- We cannot make a passive of the English type 'I was given a present'; only the direct object may become the subject of the passive verb. This sentence is best expressed in Persian impersonally:  
 هدیه به من دادند. *hadiye be man dādand.*  
 They gave me a present.  
 or, more heavily, a passive with the old direct object 'a present' as subject of the passive verb:  
 هدیه به من داده شد. *hadiye be man dāde šod.*  
 A present was given to me.
- The versatile nature of some past participles can cause confusion. Contrast these sentences containing the past participle بسته *baste* 'closed':  
 - Active verb, perfect tense:  
 تاجر دکان را بسته است. *tājer dokkān rā baste ast.*  
 The merchant has closed the shop.

- Past participle used as an adjective, indicating a state, not an action:  
دکان بسته است. *dokkân baste ast*. The shop is closed.
- Passive verb, perfect tense:  
دکان بسته شده است. *dokkân baste šode ast*.  
The shop has been (and still is) closed.

## 6. Prepositions

## 1. General

A preposition shows the relationship between the noun (3/1) or pronoun (4/1) following it and the rest of the sentence. The preposition is said to *govern* its noun or pronoun:

در ایران زندگی می‌کنیم. *dar irân zendegi mi konim*.  
We live in Iran.

بشقاب روی میز است. *bošqāb ruyē miz ast*.  
The plate is on the table.

جز من کسی نیست. *joz man kasi nist*.  
There's nobody except me.

See 4/4 for the use of prepositions with personal pronouns.

## 2. Basic prepositions

Persian has few basic prepositions. They are all short words, and are all followed directly by the expression which they govern:

در <i>dar</i> in(to)	از <i>az</i> from, by, through, since, than
به <i>be</i> to	بر <i>bar</i> on (figuratively)
با <i>bā</i> with, despite	بی <i>bi</i> without
تا <i>tā</i> as far as, until	جز <i>joz</i> except
	چون <i>cun</i> like

در کلاس سوم *dar kelāse sevvom* in Class Three  
(‘in the third class’)

با آنها رفتم. *bā ānhā raftam*. I went with them.

تا گوشه رفتند و ایستادند. *tā guše raftand va istādand*.  
They went as far as the corner and stopped/stood.

دیروز به شهر رسید. *diruz be šahr rasid*.  
He/She arrived in (‘to’) town yesterday.

از من نام و نشانی را پرسیدند. *az man nām va nešāniam rā porsidand*. They asked (‘from’) me my name and address.

Note:

- We also encounter *به* (with no *ه*) joined to the next

word, in older printed and handwritten Persian:

به فرودگاه (earlier, به فرودگاه) *be forudgāh* to the airport

به آنها (earlier, بآنها) *be ānhā* to them

The combinations به این *be in* 'to this, to these' and به آن *be ān* 'to that, to those' have also the less frequent alternative forms بدین *bedin* and بدان *bedān*.

See 6/6 below for more about *be* in everyday speech.

- The preposition *bi* 'without' is often written as a joined prefix in compound words (11/2, 3):

بیکار *bikār* ('without work') unemployed

بیکاری *bikāri* unemployment

بیچاره *bicāre* ('without remedy') helpless

بیچارگی *bicāregi* helplessness

- Some important compound prepositions are formed with these basic ones:

پیش از/قبل از *piš az/qabl az* before

بعد از/پس از *ba'd az/pas az* after

راجع به *raje' be* concerning

بنا بر *banā bar* in accordance with

- Some of the commoner basic prepositions are used together with an abstract noun to form adverbs (7/2):

به ندرت *be nodrat* rarely

در نتیجه *dar natije* consequently

- See 5/6 for prepositional objects after verbs.

See 6/3 below for more about *dar*.

See 3/9 for از *az* and تا *tā* meaning 'than'.

### 3. Prepositions with اضافه *ezāfe*

Many prepositions are followed by the *ezāfe* (see Appendix II).

These are mostly other parts of speech, or compounds made with other parts of speech, used as prepositions.

All these are best learned together with the *ezāfe* which follows

them. Essential ones include:

برای *barāye* <*bare*> for

\*توی *tuye* in(to)

روی *ruye* on

بدون *bedune* without

جلوی *jelouye* in front of

عقب *aqabe* behind

پیش *piše* in front of

پشت *pošte* behind

داخل *dāxele* inside

خارج *xāreje* outside

طرف *tarafe* towards (a place) پیش *piše* towards (a person)

به جای *be jāye* instead of با وجود *bā vojude* in spite of

بالای *bālāye* above

زیر *zire* below

در باره *dar bāre* concerning به سبب *be sababe* because of

سر *sare* on top of

در کنار *dar kenāre* along

بین *beine* between

در میان *dar miāne* among

برای بچه ها درستش کردم. *barāye baccehā dorosteš kardam.*  
I made it for the children.

داخل خانه صدایی نیست. *dāxele xāne sedāi nist.*

Inside the house there is no sound.

گاهی پیش پدرم می آمد. *gāhi piše pedaram mi āmad.*

Sometimes he came to my father.

اتوبوس جلوی سفارت می ایستد. *otobus jelouye sefārat*

*mi istad.* The bus stops in front of the embassy.

\*توی *tuye* is often used in everyday speech instead of در *dar* (3/2 above) for 'in(to)', with literal or physical meaning. For figurative meaning, and with names of towns and countries, در *dar* is used in speech as in writing:

توی خانه اش *tuye xāneaš* in his/her house

دزد توی کوچه فرار کرد. *dozd tuye kuce farār kard.*

The thief fled up ('into') the alley.

but:

در این حال *dar in hāl* in this case/this instance

در شیراز/در ایران *dar širāz/dar irān* in Shiraz/in Iran

### 4. Prepositions and conjunctions

A preposition governs a noun or pronoun; a conjunction introduces a clause, which is a group of words making at least limited sense

and centred on a verb with its subject (see 8/4). It is important not to confuse the two types of word or expression, especially as in some cases (in Persian or in English) they may be similar. Typical pairs, with references for the conjunctions, are:

Preposition + noun/pronoun	Conjunction + clause
<u>قبل از</u> <i>qabl az</i> before قبل از مذاکره <i>qabl az mozākere</i> before the conference	<u>قبل از اینکه</u> <i>qabl az inke</i> before قبل از اینکه بروید <i>qabl az inke beravid</i> before you go/went 8/9
<u>بعد از</u> <i>ba'd az</i> after بعد از درس <i>ba'd az dars</i> after the lesson	<u>بعد از اینکه</u> <i>ba'd az inke</i> after بعد از اینکه رسیدند <i>ba'd az inke rasidand</i> after they arrive(d) 8/9
<u>به سبب</u> <i>be sababe</i> because of به سبب آن <i>be sababe ān</i> because of that	<u>برای اینکه</u> <i>barāye inke</i> because برای اینکه فراموش کرد <i>barāye inke farāmuš kard</i> because he forgot 8/10
<u>در صورت</u> <i>dar surate</i> in case of در صورت اشکال <i>dar surate eškāl</i> in case of difficulty	<u>در صورتی که</u> <i>dar surati ke</i> if, in case در صورتی که اشکال باشد <i>dar surati ke eškāl bāšad</i> if/in case there is difficulty 8/11

The most important types of clause, including those introduced by the conjunctions shown above, are explained in 8/5 to 13.

### 5 . Prepositions governing other expressions

A preposition can also govern an expression of time or place, where the meaning permits:

این را به بالا ببر. *in rā be bālā bebar*. Take this upstairs.

تا حالا شکایتی نبوده است. *tā hālā šekāyati nabude ast*.

Until now there has been no complaint.

از اینجا دور است. *az injā dur ast* (e). It is far from here.

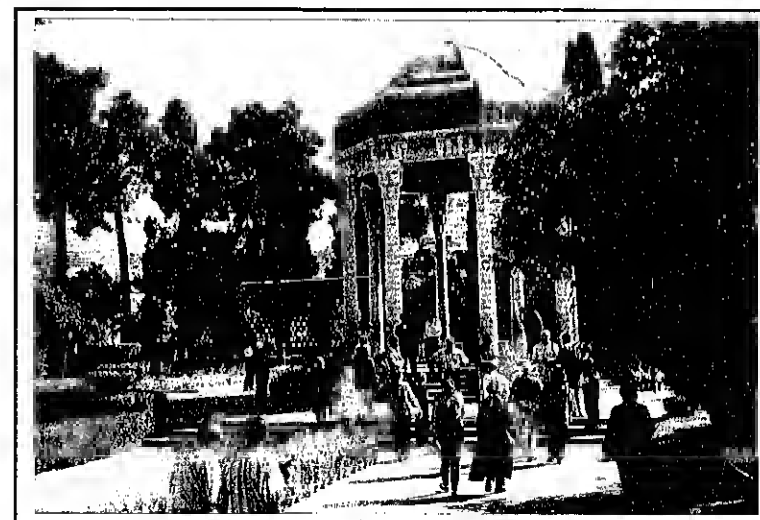
### 6 . Omission of به *be*

In colloquial language it is common, in simple sentences with a verb of motion, to omit the preposition به *be* 'to' and to put the verb before the destination:

می روم منزل. *mi ram manzel*. I'm going home.

کی می آیند شیراز؟ *kei mi ānd širāz?*

When are they coming to Shiraz?



شیراز، آرامگاه حافظ *širāz - ārāmgāhe hāfez*  
Shiraz - Hafez' Tomb



## 7. Adverbs

### 1. General

Adverbs are words which are said to 'modify' a verb (5/1), an adjective (3/6), or another adverb. They state or ask in what manner or circumstances the verb, adjective or other adverb applies:

- اینجا زندگی می کنند. *injā zendegi mi konand.*  
They live here.
- آیا تهران خیلی بزرگ است؟ *āyā tehrān xeili bozorg ast?*  
Is Tehran very big?
- او کمی بهتر می خواند. *u kami behtar mi xānad.*  
He reads a little better.

### 2. Forming adverbs

Most adverbs of *manner* (i.e. those showing how a verb applies) and many adverbs of *time* (showing when a verb applies) are identical to the adjectives with related meaning. Compare adjective and adverb:

- کارش خوب است. *kāreš xub ast.* His/Her work is good.  
خوب کار می کند. *xub kār mi konad.* He/She works well.  
Similarly: زود می رسند. *zud mi rasand.* They are arriving soon.  
آهسته حرف می زند. *āheste harf mi zanad.*  
He/She talks slowly.  
معلم تند می نویسد. *mo'allem tond mi nevisad.*  
The teacher writes fast.  
بد گذشت. *bad gozašt.* It went off badly.  
او کتاب زیاد دوست دارد. *u ketāb ziād dust dārad.*  
She likes books a lot.  
تنها زندگی می کند. *tanhā zendegi mi konad.*  
He/She lives alone.  
مذاکره ششماهه منعقد می شود. *mozākere šešmāhe mon'aqed mi šavad* The conference is held six-monthly.

Some adverbs have the form of a phrase:

با دقت *bā deqqat* accurately ('with accuracy')  
 با هم *bā ham* together  
 دست کم *daste kam* at least  
 به زودی *be zudī* quickly  
 به ویژه *be viže* especially

A few adjectives have to add *-āne* to become adverbs of manner:

خوشبخت *xošbaxt* lucky خوشبختانه *xošbaxtāne* fortunately  
 بدبخت *badbaxt* unlucky بدبختانه *badbaxtāne* unfortunately  
 متأسف *mota(')assef* sorry  
 متأسفانه *mota(')assefāne* regretfully

Other types of adverbs (adverbs of place, adverbs of degree, and some adverbs of time; there is no need to distinguish, as they can all be studied together) do not for the most part have related adjectives. Important adverbs of these types include:

اینجا *injā* here آنجا *ānjā* there  
 اینطور/چنین *intour/conin* thus, like this, so آنطور/چنان *āntour/conān* thus, like that, so  
 حالا/اکنون *hālā/aknun* now آنوقت *ānvaqt* then  
 خیلی/بسیار *xeili/besyār* very کم/کمی *kam(i)* (a) little  
 هم *ham* also همیشه *hamiše* always  
 هیچوقت/هرگز *hicvaqt/hargez* never (with negative verb)  
 گاهی/بعضی اوقات/بعضی وقتها *gāhilba'zi ouqāt/ba'zi vaqthā* sometimes  
 بارها *bārḥā* often هرگاه *hargāh* everywhere  
 هیچ جا *hic jā* nowhere (with negative verb)  
 بیرون *birun* outside داخل *dāxel* inside  
 جلو/پیش *jelou/piš* forward(s) عقب *aqab* back(wards)  
 بالا *bālā* up پایین *pāin* down  
 (يك) قدری *(yek) qadri* a little

بالا نگاه نکن. *bālā negāh nakon*. Don't look up.

چنان خراب شد که ... *conān xarāb šod ke ...*  
 It was so (badly) damaged that ...

این اشخاص همیشه دروغ می گویند. *in ašxās hamīše doruq mi guyand*. These people always lie.

بیرون کسی هست. *birun kasi hast*.  
 There's someone outside.

گاهی اتفاق می افتاد که ... *gāhi ettefāq mi oftād ke ...*  
 Sometimes it happened that ...

هیچ جا پیدا نشد. *hic jā peidā našod*.  
 ('It was found nowhere.') It was nowhere to be found.

این جور پیشنهاد را هیچوقت قبول نمی کنید. *in jur pišnehād rā hicvaqt qabul nemi konid*.  
 You will never accept a proposal of this kind.

Adverbs beginning with *in-* and *ān-* can be strengthened by prefixing *hām-*; this syllable then takes the stress of the word:

همینجا زندگی می کردند. *hāminjā zendegi mi kardand*.  
 They used to live (just) here.  
 همینطور خوب است. *hāmintour xub e.* Just like that is fine.

Many adverbs taken from Arabic end in the form *... ān* (stressed; see also 1/23); those derived from a word ending in *ی...* drop this ending before *... ān*:

مخصوصاً *maxsusan* especially خصوصاً *xosusan* privately  
 عموماً *omuman* publicly تقریباً *taqriban* approximately  
 تماماً *tamāman* completely سابقاً *sābeqan* formerly  
 معمولاً *ma'mulan* usually حتماً *hatman* certainly  
 قبلاً *qablan* previously بعداً *ba'dan* afterwards  
 شخصاً *šaxsan* personally اصلاً *aslan* essentially  
 غالباً *qāleban* mostly

The adverbial numbers shown in 9/6 (اولاً *avvalan* 'firstly' etc.) also belong to this group.

Those adverbs derived from words ending in *ت...* -at or in *-e* +

silent ه (1/15) replace this ending with تَا... -atān:

حقیقتاً *haqiqatan* in truth      نسبتاً *nesbatan* relatively  
قاعدتاً *qā'edatan* as a rule

The forms in تَا... -atan are now less common; for most of them a phrase is preferred:

نسبت *be nesbat* relatively      در حقیقت *dar haqiqat* in truth

Also, in older texts and in some dictionaries we still find the original Arabic spelling of -atan, ة... (نسبة، حقیقة).

Some important phrases are taken from Arabic, many of them serving as adverbs of manner. They tend to keep their Arabic spelling. Important ones are:

فوق العاده *fouqal'āde* exceptionally      الآن *alān* 'alón' now  
بالأخیره *belaxere* finally      فی الفور *felfour* immediately  
It is simplest to learn these as vocabulary, transcribing each as a single word.

Some noun expressions of time operate as adverbs. There is usually no preposition, and often the noun is plural:

روز جمعه آمدو شد کم است. *ruze jom'e āmadošod kam ast.*  
(On) Friday the traffic is slight.

صبحها زود بیدار می شویم. *sobhhā zud bidār mi šavim.*  
(In the) morning we wake early.

بعد از ظهرها مردم پیر استراحت می کنند. *ba'd az zohrhā mardome pir esterāhat mi konand.*  
(In the) afternoon(s) the old people rest.

ساعت چند می رسند؟ *sā'ate cand mi rasand?*  
(At) what time are they arriving?

Adverbs modifying an adjective in a construction with *ezāfe* interrupt the construction (see 3/8):

این مسئله خیلی بسیار مهم *in mas'aleye xeili/besyar mohem*  
this very important problem

کتاب کمی مشکلی است. *ketābe kami moškeli st.*  
It is a rather difficult book.

### 3. Comparative and superlative of adverbs

See 3/9, 10. An adverb whose meaning permits it can be made comparative and superlative. The comparative form is the same as for adjectives:

او بهتر از دیگران کار می کند. *u behtar az digarān kār mi konad.* He/She works better than the others.

در این مغازه ارزانتر می فروشند. *dar in maqāze arzāntar mi forušan.* They sell more cheaply in this shop.

Equal comparison is expressed with *be* and an abstract noun, following the formula shown in 3/9:

پروین به سرعت بچه های بزرگتر (ن) می دود. *parvin be sor'ate baccehāye bozorgtar (ne)mi davad.*  
Parvin runs/doesn't run as fast as (the) older ('bigger') children.

For the superlative, we use *az hame* with the comparative:

آنها از همه زودتر رسیدند. *ānhā az hame zudtar rasidand.*  
They arrived the earliest ('sooner than all').

as ... as possible. The idiom 'as ... as possible' is expressed in Persian with *har ce + the comparative + tar*:

هر چه زودتر بیا. *har ce zudtar biā.*  
Come as quickly as possible.

### 4. Interrogative adverbs

Important interrogative adverbs are:

چطور *cetour* how      چرا *cerā* why

کجا *kojā* where      کی *kei* when

چند وقت *cand vaqt* for how long      چقدر *ceqadr* how greatly

این را چطور درست می کنند؟ *in rā cetour dorost mi konand?*  
How do they make this?

همکاران کی بر می گردد؟ *hamkāretān kei bar mi gardad?*  
When is your colleague returning?

کجا درس خواندید؟ *kojā dars xānidid?* Where did you study?

See 8/2 for the order of words in the question.

## 5. Order of adverbs

When adverbs of different types occur in a sentence, the three main types appear in the order *time-manner-place*. A simple mnemonic for this is the word *tempo*.

امروز تنها بیرون رفتم. *emruz tanhā birun raftam*.  
Today I went out alone.

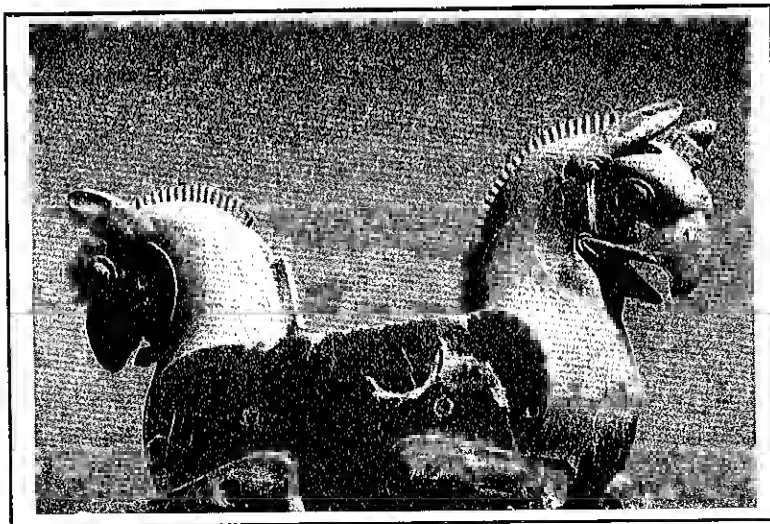
## 6. Adverbial participles

The commonest participles are verbal *adjectives* (5/20), used as adjectives or nouns, or to form the perfect tenses. Persian has also adverbial participles (also called participles of manner), derived from the verb on the formula present stem + -ān (see 5/10 for the present stem). The adverbial participle expresses an action or state accompanying the verb.

...خندیدن خند- *xandidan xand-* to laugh:

...خندان گفت *xandān goft*... She said, with a laugh ('laughing')...

This form of participle is not common.



تخت جمشید *taxte jamšid* Persepolis

## 8. Syntax

## 1. General

Chapters 3 to 7 and Chapters 9 and 12 cover those points of syntax (i.e. sentence structure) which can conveniently be covered there; this chapter covers only those points which cannot.

## 2. Questions

Questions expecting the answer 'yes' or 'no'. A statement is made into a question of this sort by adding the particle *آیا āyā* at the beginning, and raising the voice briefly on the stressed syllable of the word which is questioned, then dropping it again slightly. The order of words in the rest of the sentence does not change:

حاضرید *hāzērid*. You're ready. (statement)

آیا حاضرید؟ *āyā hāzērid?* Are you ready?

کسی نیامد *kasi nāyāmad* <*nāyūmad*>. Nobody came.

آیا کسی نیامد؟ *āyā kasi nāyāmad?* Did nobody come?

آیا اینجا می آیند؟ *āyā injā mi āyand?* Are they coming here?

آیا انگلیسی صحبت می فرمایید؟ *āyā englisi sohbat mi farmāid?* Do you speak English?

\* Polite speech, see 12/4.

In speech it is common to omit the particle *آیا āyā*:

حاضرید؟ *hāzerid?*

کسی نیامد؟ *kasi nāyāmad?*

and/or to add *یا نه yā nā* 'or not' (note the stress) at the end. The intonation is the same; further, the expression does not in any way imply impatience or annoyance as does its English counterpart:

حاضرید یا نه؟ *hāzerid yā na?* Are you ready?

In reply to an affirmative question, 'yes' is *بله bāle*:

(آیا) حاضرید؟ - بله (حاضر). *(āyā) hāzerid? - bale*

(*hāzeram*). Are you ready? - Yes (I am).

In reply to a negative question, 'yes' is چرا *cērā*:

حاضر نیستید - چرا (حاضریم)? *hāzer nistid? - cerā (hāzeram).*  
Aren't you ready? - Yes (I am).

'No' is نه *na*, or more emphatically نخی *nāxeir*:

پست رسیده (است)? *post raside (ast)?* Has the mail arrived?  
- نخی، هنوز نرسیده. *- naxeir, hanuz naraside.* - No, not yet.

Questions expecting a *contrary* yes-no answer are often introduced by مگر *māgar*, which implies 'really ...?'. The particle آیا *āyā* is then dropped. The intonation is the same as for a normal yes-no question:

مگر شما نرفتید? *magar šomā naraftid?* Did you (really) not go?  
(negative question, expecting the answer 'yes')

مگر شما رفتید? *magar šomā raftid?* Did you (really) go?  
(affirmative question, expecting the answer 'no')

Note the first-syllable stress on *āyā*, *bāle*, *cērā*, *nāxeir* and *māgar*.

Questions not expecting the answer 'yes' or 'no'. Questions other than yes-no questions focus on the appropriate interrogative word or expression. The word or expression may be an interrogative adjective with its noun (3/13), an interrogative pronoun (4/7) or an interrogative adverb (7/4). For convenience the main ones are listed here also:

adjectives: کدام *kodām* 'kodum' which چه *ce* what (kind of)  
چطور/چگونه/چه جور/چه نوع *cetour/cegunel/ce jur/ce nou*  
what kind of

چند *cand* how much/many

pronouns: کی *ki* who چه *ce* 'ci' what  
مال کی *māle ki* whose چقدر *ceqadr* how much

adverbs: کی *kei* when کجا *kojā* where  
چطور *cetour* how چرا *cerā* why  
چند وقت *cand vaqt* (for) how long.

In such questions the interrogative word or expression stands

immediately before the verb or before any adverb(s) accompanying the verb. چرا *cerā* 'why' and کی *ki* 'who' are exceptions; they usually begin the question. The voice rises momentarily on the stressed syllable of the interrogative word:

او چطور مدیر است? *u cetour modirist?*

What sort of a manager is he?

این به شما چطور کمک می کند? *in be šomā cetour komak*  
«mi kone»? How does that ('this') help you?

برای تعطیلات کجا می روند? *barāye ta'tilāt kojā mi ravand*  
«mi rand»? Where are they going for their holiday?

کی به شما اینطور گفت?  
Who told you so?

چرا حساب را قبول نکرد?  
Why didn't he accept the account(s)?

با کی کار دارید?  
('With whom do you have business?') Whom do you want?

### 3. Indirect speech

Direct speech is the words of the original speaker quoted verbatim. It is usually shown in quotation marks in English: He said 'I am ill.' It presents no problem in Persian, though the quotation marks are often missing:

گفت مریضم. *goft marizam.* He/She said 'I am ill.'

Indirect speech (also called reported speech) does not quote verbatim; it paraphrases. The indirect-speech form of the English sentence shown above would be: He said that he was ill.

Indirect speech can be divided into indirect statement, indirect question and indirect command.

**Indirect statement.** Examples of Persian indirect statement:

می گوید که مریض است. *mi guyad ke mariz ast.*  
He/She says (that) he/she is ill.

گفت که مریض است. *goft ke mariz ast.*  
He/She said that he/she was ill.

گزارش دادند که معلم غایب بود.

*gozāreš dādand ke mo'allem qāyeb bud.*

They reported that the teacher had been ('was') absent.

دوباره گفتند که خواهند آمد.

*dobāre goftand ke xāhand āmad.*

They repeated that they would ('will') come.

محمد نوشت که درو عالی بوده (است).

*mohammad nevešt ke derou āli bude (ast).*

Mohammad wrote that the harvest had been ('has been') excellent.

Things to note:

- The conjunction **که** *ke* 'that' cannot properly be left out, as can 'that' in English. In everyday speech some Iranians drop it; but not consistently, and it is risky to imitate this until one is sure of the context.
- The tense of the verb is that of the original direct speech.

The indirect statement construction applies not only to statements depending on verbs of speech proper, but also to facts or alleged facts depending on verbs of perception or feeling, as in English:

فکر می کردیم که نمی آید.

*fekr mi kardim ke nemi āid.*

We thought you weren't coming.

می دانستند که دروغ می گوید.

*mi dānestand ke doruq mi guyad <mi ge>.* They knew he was lying.

یقین دارم که گم می شود.

*yaqin dāram ke gom mi šavad*

*<mi še>.* I am certain it will be lost.

شنیدم که پسران بر گشتند.\*

*šenidam ke pesaretān bar gaštand.*

I heard that your son had returned.

\* Polite speech, see 12/3.

**Indirect question.** Direct questions are examined in 8/2 above. Indirect questions follow the same general rules as indirect statements. Indirect questions of the 'yes-no' type are introduced by **آیا** *āyā* or **که** *ke āyā*, both meaning 'whether'. Often both introductory words are left out, and/or the expression **یا نه** *yā nā* 'or not' (see 8/2 above) is added:

پرسیدم (که) آیا او مریض است.

*porsidam (ke) āyā u mariz*

*ast <e>.*

پرسیدم مریض است یا نه.

*porsidam mariz ast yā nā.*

I asked whether he/she was ill.

Other questions are introduced by the appropriate interrogative word or by **که** plus the interrogative word:

پرسیدم (که) کی می آیند.

*porsidam (ke) kei mi āyand*

*<mi ānd>.* I asked when they were coming.

پرسیدم چرا استعفا می دهد.

*porsidam cerā este'fā mi dehad.*

I asked why he was resigning.

Indirect questions occur also after verbs of statement, perception or feeling:

شرح دادم چرا استعفا می دهم.

*šarh dādam cerā este'fā*

*mi deham.* I explained why I was resigning.

می دانید چرا استعفا داده است؟

*mi dānid cerā este'fā dāde ast?*

Do you know why he has resigned?

نمی فهمم چگونه شد.

*nemi fahmam cetour šod.*

I don't understand how it happened ('became').

**Indirect command.** Direct command or request is the imperative, explained in 5/18. Indirect command or request is expressed with **(که +) subjunctive** (5/16) observing the formula 'I asked that he should ...':

افسر به سربازان فرمود که حمله کنند.

*afsar be sarbāzān farmud ke hamle konand.*

The officer ordered the troops to attack ('that they attack').

خواهش کردم (که) زود تشریف بیاورند.\*

*xāheš kardam (ke) zud tašrif biāvarand <biāran>.*

I asked him/her to come ('that he/she should come') soon.

\* Polite speech, see 12/4.

#### 4. Clauses - general

In 8/5 to 13 below, and elsewhere, there is reference to *clauses*. A clause is a group of words making at least partial sense, centred

on a verb (5/1) with its subject (4/2, 5/4). We distinguish between a *main* clause, which usually makes complete sense, and a *dependent* clause, which usually adds meaning to the main clause (or to another dependent clause) and makes only limited sense by itself. In the English sentence 'This is the house that Jack built' the first four words are the main clause, the last three a dependent clause describing 'house'. A dependent clause is almost always introduced by a *conjunction* (or another part of speech acting as a conjunction); in some circumstances this may be omitted. We examine below noun clauses, relative clauses and clauses of purpose, result, time, reason, condition, concession and manner.



ماهان، دختران جوان  
māhān - doxtarāne javān  
Mahan - Young girls

### 5. Noun clauses

See 8/4 above. Examine the sentences:

ممکن است (که) بیاید. *momken ast (ke) biāyad <biād>*.  
It is possible (that) he may come.

یقین نیست که بلد باشند. *yaqin nist ke balad bāšand*.  
It is not certain that they are aware (of it).

The clause introduced by **که** *ke* in these examples is a noun clause, so called because it is an extended subject of the verb **است** *ast* or **نیست** *nist*: 'that he may come' is possible; 'that they are aware of it' is uncertain. The verb in the noun clause itself is in the subjunctive (see 5/16) because it is an idea, not a fact. The formula is therefore **که** + subjunctive.

After some common expressions such as **ممکن است** *momken ast* 'It is possible', the conjunction **که** *ke* may be omitted. It is safest for our purposes to keep it.

In sentences with noun clauses, the main clause may express the attitude of the speaker to the prospect or situation:

هیف است که برف نباشد. *heif ast ke barf nabāšad*.

It's a pity (that) there is ('should be') no snow.

Here the absence of the snow is a fact; but the verb **نباشد** *nabāšad* stands in the subjunctive because it is the idea itself, fact or not, which is regretted.

The noun clause may in other examples be the *object* of the main verb:

خوشوقتیم (که) بیاید. *xošvaqtim (ke) biāyad <biād>*.

We are pleased (that) he is coming.

امیدوارم (که) زود برسند. *omidvāram (ke) zud berasand*.

I hope they arrive soon.

ناراحتم که بچه ها تنها بمانند. *nārāhatam ke baccehā tanhā bemānand*. I am uneasy that the children should remain alone.

آیا می ترسیدند که بیماری منتشر شود؟ *āyā mi tarsidand ke bimāri montašer šavad?* Did they fear the sickness would spread?

Sentiments such as 'I am anxious that ... not' are also expressed with **ترسیدن** *tarsidan tars-* 'to fear' and **مبادا** *mabādā* + subjunctive. The verb is affirmative; the negative is contained in the conjunction **مبادا** *mabādā* 'lest':

می ترسم مبادا مریض بشوید. *mi tarsam mabādā mariz bešavid*.  
I am anxious that you should not fall ill ('lest you fall ill').

(For the record, the clauses of indirect speech, see 8/3 above, are also grammatically speaking noun-object clauses; but it is simpler to restrict the term 'noun clauses' to the type shown here.)

## 6. Relative clauses

See 8/4 above. In a sentence such as 'The man who wrote this became famous' the clause 'who wrote this' is a *relative* clause, relating to, identifying or describing an *antecedent* which is in this case the noun 'man'. The relative clause is introduced by a *relative pronoun* (also known as a relative conjunction).

The common English relative pronouns are 'who', 'whom', 'which', 'that', 'whose'. In some sentences they can be omitted: 'The book (which) I bought ...' The Persian relative pronoun is **که** *ke* (sometimes **چه** *ce*), and in principle it is not omitted.

**Noun antecedents.** In the commonest kind of relative sentence the antecedent is a noun, and carries the suffix **ی...** . This is the *relative -i\**, which is distinct from the indefinite *-i\** explained in 3/2, but it is written in the same manner. It has no effect on the stress of the word.

مردی که این را نوشت معروف شد.  
*mardi ke in rā nevešt*  
*ma'ruf šod.* The man who wrote this became famous.

حزبی که آن برنامه را قبول می کند حتماً انتخاب می شود.  
*hezbi ke ān barnāme rā qabul mi konad hatman. entexāb mi šavad.*

The party which adopts that programme will certainly be elected.

In these examples, both the antecedent and the relative **که** are the *subject* of their respective verbs. When either one is the *direct object* (5/6) of its verb, we can add, optionally, the direct-object suffix **را** *rā\** after the relative **ی...** *-i*:

کوزه ای (را) که از بازار آوردم کجاست؟  
*kuzei (rā) ke az bāzār āvordam kojāst?* Where is the pot that I brought from the market?

کتابهایی (را) که خریدم گم کردم.  
*ketābhāi (rā) ke xaridam gom kardam.* I have lost the books that I bought.

برنامه جدیدی (را) که حزب قبول کرد بیفایده به نظر می آید.  
*barnāmeje jadidi (rā) ke hezb qabul kard bifāyede be nazar mi āyad.*

The new programme which the party has adopted seems useless.

کتابی (را) که خریدم مفید است.  
*ketābi (rā) ke xaridam mofid. <e>.* The book (which) I bought is useful.

In sentences with the pattern 'This is the person who ...', the first verb is put at the end of its own clause, separating the antecedent from the relative **که**:

این شخصی است که دیروز آمد.  
*in šaxsi st ke diruz āmad.*  
This is the person who came yesterday.

(not: [این شخصی که دیروز آمد است.])  
*in ketābi st ke man xaridam.*  
This is the book (which) I bought.

\* The uses of the suffixes **ی...** *-i* and **را** *rā* are summarised in Appendices III and IV respectively.

**Prepositional or possessive relative.** See 6/2, 3 and 3/11. A relative clause with prepositional or possessive relationship ('to whom', 'from which', 'whose' etc. in English) is still introduced in Persian with **که**, but we put the appropriate preposition or possessive adjective in the relative clause. The preposition gets its own 'repeat' pronoun:

پسری که به او نامه را دادم برگشته است.  
*pesari ke be ū ke beš nāme rā dādam bar gašte ast.* The boy to whom I gave the letter ('who I gave the letter to him') has returned.

این خانه ایست که در آن زندگی می کرد.  
*in xāneist ke dar ān zendegi mi kard.*  
This is the house in which ('which in it') he/she lived.

با بچه هایی که مادر آنها / مادرشان مریض شد صحبت کرده ایم.  
*bā baccehāi ke mādare ānhā / mādare šān mariz šod sohbat karde im.* We have spoken to the children whose mother ('who their mother') has fallen ill.

دزدی (را) که دنبالش دویدند گرفته اند یا نه؟  
*dozdi (ra) ke dombāleš davidand gerefte and yā na?*  
Have they caught the thief they ran after?



**Pronoun antecedents.** Relative expressions with pronoun antecedents mostly differ from those with noun antecedents, and are best learned by example.

**که** *ānhāi ke* 'those who' is the only example of a pronoun antecedent following completely the noun-antecedent model:

**که** *ānhāi ke intour* *fekr mi konand divāne hastand.* Those who think so are mad.

**که** *ānhāi rā ke napardāxtand* *qabul nemi konim.* We shall not accept those who did not pay.

**که** *ānhāi ke belit dāštand* *dāxel šodand.* Those who had a ticket came in.

The following pronoun antecedents have the relative pronoun **که** *ke* for persons and **چه** *ce* for things; there is no relative *-i*. Note the alternative spellings. Apart from these points, the rules for noun antecedents apply. Each antecedent is shown with its relative pronoun:

**آن که** *ān ke* he who      **هر که** *har ke* whoever  
**آن چه** *ān ce* that which, what      **هر چه** *har ce* whatever  
**آنکه** *ān ke* he who      **هر که** *har ke* whoever  
**آنچه** *ān ce* that which, what      **هر چه** *har ce* whatever

**آنکه** *ān ke* he who      **هر که** *har ke* whoever  
**آنچه** *ān ce* that which, what      **هر چه** *har ce* whatever  
**آنکه** *ān ke* he who      **هر که** *har ke* whoever  
**آنچه** *ān ce* that which, what      **هر چه** *har ce* whatever

**آنکه** *ān ke* he who      **هر که** *har ke* whoever  
**آنچه** *ān ce* that which, what      **هر چه** *har ce* whatever  
**آنکه** *ān ke* he who      **هر که** *har ke* whoever  
**آنچه** *ān ce* that which, what      **هر چه** *har ce* whatever

\* Polite speech, see 12/4.

**Non-identifying relatives.** The relative expressions examined above are all 'identifying' relatives. By contrast, a non-identifying relative clause does not single out the antecedent; it merely gives some information about it. There is no relative *-i*. Examine:

**این آموزگار که برادرم است ...** *in āmuzgār ke barādaram ast ...*  
 This teacher, who is my brother, ...

**اصفهان که آنوقت پایتخت کشور بود ...** *esfahan ke ānvaqt pāitaxte kešvar bud ...*  
 Isfahan, which at that time was the capital of the country, ...

**از آقای هیوی که رئیس کمیته بودند پرسیدند.** *az āqāye hayavi ke ra'ise komite budand porsidand.*

They asked Mr Hayavi, who was the chairman of the committee.  
 In the last sentence, **که** *ke* 'who' implies 'because he' or 'who, as we know, ...'.

**Relative with subjunctive.** When it is not certain that the relative clause reflects a fact, it is common to put its verb in the subjunctive (5/16). There is no relative *-i*; the *-i* of the following examples is *indefinite*, not *relative*:

**آیا کسی هست که فارسی بلد باشد؟** *āyā kasi hast ke fārsi balad bāšad?* Is there someone who knows Persian?

**کسی نیست که به ایشان کمک کند.** *kasi nist ke be išan komak konad.* There is nobody who will/nobody to help them.

**من شاگردانی می‌خواهم که خوب کار کنند.** *man šāgerdāni mi xāham ke xub kār konand.* I want pupils who (will) work well.

Contrast this last sentence expressing an uncertainty with a similar sentence expressing a fact, in which the verb stands in a non-subjunctive tense:

**در این کلاس شاگردانی هستند که خوب کار می‌کنند.** *dar in kelās šāgerdāni hastand ke xub kar mi konand.*  
 In this class there are pupils who work well.

**Emphatic ke.** In colloquial language we can add a non-identifying *ke* after a noun or pronoun, for emphasis or simply to announce the subject. The sentence has an air of protest, and the *ke* has no relative meaning at all:

**خسرو که دیگر رفته.** *xosrou ke dige rafte.*  
 Khosrow - he's gone.

**ما که نمی‌دانیم دیگر.** *mā ke nemi dunim dige.*  
 Well, we don't know.

## 7. Clauses of purpose

See 8/4 above. Clauses showing with what purpose the action of the main verb is or was performed are introduced by one of the conjunctions

تا *tā* so that      برای اینکه *barāye inke* so that  
مبادا *mabādā* lest, so that ... not      که *ke* (less common) so that

The verb in the purpose clause stands in the subjunctive (5/16):

زود بروید تا\برای اینکه سر وقت برسید.  
*zud beravid tā\barāye inke sare vaqt berasid.* Go quickly so that you arrive on time.

خوب بنویسید مبادا فراموش کنید.  
*xub benevisid mabādā farāmuš konid.* Write (it) properly ('well') so that you do not forget.

In English we can often express purpose with 'in order to' and an infinitive; in Persian we have to have a subject plus verb, i.e. a clause:

صبر کردیم تا\که وزیر را ببینیم.  
*sabr kardim tā\ke vazir rā bebinim.* We waited in order to ('so that we might') see the minister.

## 8. Clauses of result

See 8/4 above. Clauses showing the result of the action of the main verb are introduced by one of the conjunctions

چنان ... که *conān ... ke* so ... that  
آنقدر ... که *ānqadr ... ke* so much ... that

که in which the first element stands in the main clause and the heads the result clause:

چنان تنبل بود که اخراج شد.  
*conān tambal bud ke exrāj šod.* He was so lazy that he got sacked.

آنقدر شکایت کردند که هیچکس دیگر گوش نداد.  
*ānqadr šekāyat kardand ke hickas digar guš nadād.* They complained so much that nobody listened any more.

دزد چنان تند دوید که زمین خورد.  
*dozd conān tond david ke zamin xord.* The thief ran so fast that he fell.

The verb in the result clause is in a non-subjunctive tense, because it expresses a fact.

## 9. Clauses of time

See 8/4 above. Time clauses show when the action of the main verb takes or took place. The conjunctions introducing time clauses are best studied in groups:

- وقتی که *vaqtikel/vaqtī ke* } when  
موقعی که *mouqe'ikel/mouqe'i ke*
- بعد از اینکه *ba'd az inke* } after  
پس از اینکه *pas az inke*

These conjunctions are usually followed by the past tense (5/8), irrespective of the timing. The time clause begins the sentence:

وقتی که خبر را شنیدیم تعجب کردیم.  
*vaqtī ke xabar rā šenidim ta'ajjob kardim.*

When we heard the news we were astonished.

موقعی که علی رسید به من خبر بده.\*  
*mouqe'ike ali rasid be man xabar bedeh.* When Ali arrives, tell me.

بعد از اینکه رفتید تلفن می کنم.  
*ba'd az inke raftid telefon mi konam.* After you have gone I shall telephone.

وقتی که ماشین آمد حرکت کردیم.  
*vaqtī ke māšin āmad harakat kardim.* When the car came/had come we set off.

\* See 1/15. Final ه in this word is part of the root, and therefore not silent.

In terse statements in everyday speech, the conjunction is sometimes omitted from 'when' clauses:

ماشین آمد، ما رفتیم.  
*«māšin umad, mā raftim.»* The car comes, (and) we're off.

(See 5/9, second indent, for this use of the past tense in the main clause).

- از وقتی که *az vaqtikel/az vaqtī ke* since
- After this conjunction the verb stands in the present tense (5/10). The time clause begins the sentence:

از وقتی که اینجا کار می‌کنم اعتصابی نداشته ایم.  
*az vaqtike injā kār mi konam e'tesābi nadāšte im.*  
 Since I have worked here we have had no strike(s).

- هر وقت (که) *har vaqt (ke)* } whenever  
 هر موقع (که) *har mouqe' (ke)*

These conjunctions are followed either by the past tense, or by the imperfect tense (5/13) for repeated actions, regardless of the timing. The time clause begins the sentence:

هر وقت (که) او را دیدید به من بگویید.  
*u rā didid be man beguid.* Whenever you see him, tell me.

هر وقت (که) او را می‌دیدند می‌دویدند.  
*har vaqt (ke) u rā mi didand mi davidand.*  
 Every time they saw him they used to run.

These conjunctions can also mean 'if ever' or 'if and when'; see 8/11.

- قبل از اینکه *qabl az inke* } before  
 پیش از اینکه *piš az inke*

These conjunctions are followed by the subjunctive tense (5/16), irrespective of the timing. The time clause begins the sentence:

قبل از اینکه بروید این را امضا کنید.  
*beravid in rā emzā konid.* Before you go, sign this.

قبل از اینکه برود این را امضا کرد.  
*beravad in rā emzā kard.* Before he went he signed this.

- که *ke* when, as, as soon as

This conjunction is used in two ways:

- after the subject of the time clause. The subject must be stated, with a pronoun if necessary:  
 آنها که می‌رسند شروع می‌کنیم.  
*ānhā ke mi rasand šoru' mi konim.* When they arrive we shall begin.  
 محمد که حاضر شد رفتند.  
*mohammad ke hāzer šod raftand.* As soon as Mohammad was ready they went.
- heading the time clause when it follows the main clause,

especially when one action interrupts or overlaps another:

جلسه را شروع کرده بودیم که صدای سوت آتش  
*jalase rā šoru' karde budim ke sedāye sute*  
*āteš šenide šod.* We had started the meeting when the  
 ('noise of the') fire alarm was heard.

In a sentence of this kind, in Persian as in English, our attention focuses not on the main clause but on the time clause. This structure can also be seen in the last Persian example of 5/14.

- تا *tā* until/till; as long as

This conjunction is used in the following ways in time clauses:

- 'until/till': the time clause follows the main clause, and its verb stands in the subjunctive for present or future time and in the past tense for past time:  
 اینجا صبر کنید تا دکتر بیاید.  
*injā sabr konid tā doktor biāyad <biād>.* Wait here until the doctor comes.  
 صبر کردم تا دکتر آمد.  
*sabr kardam tā doktor āmad.*  
 I waited till the doctor came.
- 'as long as': the time clause stands first:  
 تا اینجا کار می‌کنید این را فراموش نکنید.  
*tā injā kār mi konid in rā farāmuš nakonid.*  
 As long as you work here, don't forget this.

## 10. Clauses of reason

See 8/4 above. Clauses of reason show why the main verb happens or happened. The introductory conjunctions for such clauses are:

- برای اینکه *barāye inke* } because  
 زیرا که *zīrā ke*
- چون/چونکه *cun/cunke <con/conke>* as, since

اینکه *barāye inke* is by far the most common of these conjunctions in everyday Persian. It follows the main clause, as does زیرا که *zirā ke*. The conjunctions چون *cun* <con> and چونکه *cunke* <conke> can either begin the sentence or follow the main clause. The tense in the reason clause is that demanded by the meaning of the sentence:

نمی توانند بیایند برای اینکه مریضند.  
*nemi tavānand biāyand*  
 <nemi tunand biānd> *barāye inke marizand.*

They can't come because they are ill.

چونکه مریض بودند نمی توانستند بیایند.  
*cunke* <conke> *mariz budand nemi tavānestand biāyand* <nemi tunestand biānd>.  
 As they were ill they couldn't come.

In speech, it is as common in Persian as it is in English to omit the main clause when answering a question asking چرا *cerā* 'why':

چرا کوشش نمی کنی؟ - برای اینکه نمی شود.  
*cerā kušeš nemi koni? - <barāye inke nemi še.>*  
 Why don't you try? - Because it can't be done.

### 11. Conditional clauses

See 8/4 above. A conditional clause states subject to what condition the main clause is true. The conditional clause almost always begins the sentence.

We need to distinguish between *real* conditions, which are possible ('if it rains') and *unreal* conditions, which are impossible or at least unlikely ('if I had known').

**Real conditions.** Real conditions in present or future time are mostly introduced by one of the conjunctions

اگر *agar* if چنانچه *conānce* if  
 در صورتی که *dar surati ke* if, in case, in the event that  
 به شرطی که *be šarti ke* provided that

اگر *agar* is by far the commonest of these. The conditional clause has its verb in the subjunctive (5/16):

اگر باران ببارد منزل می مانیم.  
*agar bārān behārad manzel mi mānim.* If it rains we'll stay at home.

اگر وقت داشته باشید\* بفرمایید.  
*agar vaqt dāšte bāšid*  
*befarmāid.* If you have time, please (come).

به شرطی که به حسابداری خبر دهید می توانید ...  
*be šarti ke be hesābdāri xabar dehid* <bedin>, *mi tavānid* <mi tunid> ...  
 Provided you inform Accounts, you can ...

در صورتی که حساب پرداخته نشود ما مبلغ ۲٪ ماهیانه  
 اضافه می کنیم.  
*dar surati ke hesāb pardāxte našavad*  
*mā mablaqe do dar sad māhiāne ezāfe mi konim.* In the event that  
 the bill is not paid we add ('a sum of') 2% per month ('monthly').  
 \* for داشتن *dāštan* 'to have' the perfect subjunctive serves also as  
 the (present) subjunctive; see 5/23.

In everyday Persian it is common also to use the past tense in the conditional clause of such sentences, when the condition is considered extremely likely:

اگر آنها را دیدید این بلیط را به آنها بدهید.  
*agar ānhā rā didid*  
*in bilit rā be ānhā bedehid.* If you see them give them this ticket.  
 اگر وقت نداشتید عیب ندارد.  
*agar vaqt nadāštīd eib nadārad*  
 <nadāre>. If you have no time, it does not matter.

In these two examples the 'if' almost means 'when'.

Real conditions in past time are rare. In these, the conditional clause has its verb in the perfect subjunctive; the verb of the main clause follows the logic of the sentence:

اگر قرارداد نرسیده باشد حتماً زنگ می زند.  
*agar qarārdād narasīde bāšad* <bāše> *hatman zang mi zanad* <mi zane>  
 If the contract has not arrived he will certainly ring.  
 اگر به شهر رفته باشد یادداشتی\* نوشته است.\*\*  
*agar be šahr rafte bāšad yāddāšti nevešte ast.*  
 If he has gone to town he will have written a note.

\* See 11/2 for the spelling of this word.

\*\* Perfect tense with future-perfect meaning, see 5/22.

In a sentence such as the following, where the condition is known to be fulfilled already:

اگر مطمئن هستید بفرمایید. *agar motma'en hastid befarmāid.*  
If/Since you're sure, go ahead.

the conditional verb can stand in the present tense (5/10). In such a sentence اگر means more 'since' than 'if' in English.

See also 8/9, Clauses of time, third indent. Clauses introduced by  
هر وقت (که) *har vaqt (ke)*, هر موقع (که) *har mouqe' (ke)*  
can have a real conditional meaning, 'if ever ...' or 'if and when'.

The verb goes into the past:

او را دیدید خبر بدهید. *har vaqt (ke) u rā didid.*  
*xabar bedehid.* If ever/If and when you see him, tell (me).

**Unreal conditions.** In both clauses of an unreal condition the verb stands in the imperfect tense (5/13; for داشتن *dāštan* 'to have' and بودن *budan* 'to be' the past tense, 5/8; the imperfect of شدن *šodan* 'to become' may also be preferred to the latter). The introductory conjunction is اگر *agar*. The time-sequence of the sentence sometimes has to be inferred from the context:

اگر آن را می دانستم به شما می گفتم. *agar ān rā mi dānestam*  
*be šomā mi goftam.* If I knew that I would tell you.  
or: If I had known that I would have told you.

اگر آن را باور می کردم خودم می رفتم. *agar ān rā bāvar*  
*mi kardam xodam mi raftam.* If I believed that I would go myself.

اگر خودمان نمی دیدیم باور نمی کردیم.  
*agar xodemān <xodemun> nemi didim bāvar nemi kardim.*  
If we hadn't seen (it) ourselves we wouldn't have believed (it).

اگر يك نفر غایب بود می شد می باختیم.  
*agar yek nafar qāyeb bud mi šod mi bāxtim.*  
If one man had been absent we would have lost.

اگر رانندگان بیشتر توجه می کردند تصادمی نمی شد.  
*agar rānandegān bištar tavajjoh mi kardand tasādomi nemi šod.* If the  
drivers had been more careful there would have been no collision.

In all conditions, the conjunction may often be dropped in everyday speech:

باران بیاید منزل می مانیم. *bārān biād manzel mi munim.*  
Should it rain, we'll stay at home.

يك نفر غایب می شد ما می باختیم.  
*yek nafar qāyeb mi šod mā*  
*mi bāxtim.* One man off and we'd have lost.

**Negative conditions.** 'Unless' is اگر *agar* with a negative verb, 'if ... not'; or مگر اینکه *māgar inke* with an affirmative verb and following the main clause:

اگر عجله نکنید فایده ندارد. *agar ajale nakonid fāyede nādārad*  
*<nadāre>.* Unless you ('If you do not') hurry it will be useless.  
فایده ندارد مگر اینکه عجله کنید. *fāyede nādārad <nadāre>*  
*magar inke ajale konid.* It will be no good unless you hurry.

In English, 'if' can also be used to mean 'whether' in indirect questions (8/3 above):

نمی دانم آیا می آید. *nemi dānam āyā mi āyad.*  
I do not know whether/if she is coming.

In Persian 'if' is found only in conditional sentences.

'If not' is و اگر نه *va agar nā* (note the stress), which can be added to any conditional sentence where it makes sense:

اگر حاضر باشد بیاید و اگر نه به من بگویید.  
*agar hāzer bāšad biāyad <bāše biād>, va agar na be man beguid <begid>.*  
If he is present, have him come (in); If not, tell me.

## 12. Clauses of concession

See 8/4 above. A clause of concession or concessive clause is the opposite of a condition (8/11); it states *despite* or *irrespective of* what circumstance the main clause is true. Clauses of concession are introduced by one of the following conjunctions, the first four meaning 'although', 'even though', 'even if':

با وجود اینکه *bā vojude inke*      با اینکه *bā inke*      اگرچه *āgarce* (NB stress)  
اگرهم... *āgarham lāgar...ham*      هرچه *har ce* however (much)  
and

The concessive clause usually begins the sentence, and its verb

stands in the tense demanded by the time-sequence:

با اینکه فقیر است شکایت نمی کند.  
*bā inke faqir ast šekāyat nemi konad.* Although he is poor he does not complain.

اگر رئیس هم عددها را قبول کرده است من می خواهم دوباره  
*agar rais ham adadhā rā qabul karde ast man mi xāham dobāre negāh konam.* Even though the boss  
 has accepted the figures, I want to look again.

هرچه کوشش می کنید نمی شود.  
*har ce kušēš mi konid nemi šavad <nemi še>.*  
 However (much) you try it won't work ('won't become').

اگرچه *agarce* is commoner in writing than in speech. When it is used, the main clause is usually introduced by *اما ammā* or *ولی vāli*, both meaning 'but', yet probably best translated here (if translated at all) as 'nevertheless':

اگرچه وزیر برگشته است ولی تصمیمی اعلام نشده است.  
*agarce vazir bar gašte ast vali tasmimi e' lām našode ast.*  
 Although the minister has returned, ('nevertheless')  
 no decision has been announced.



جلفا، کلیسای وانک *jolfā - kalisāye vānk* Julfa -  
 The Armenian ('Vank') Cathedral

### 13. Clauses of manner

See 8/4 above. Clauses of manner show how or in what manner the main verb takes place. The commonest introductory conjunction for such a clause is

مثل اینکه *mesle inke* as if, as though  
 صحبت می کرد مثل اینکه مرا خوب می شناخت.  
*sohbat mi kard mesle inke marā xub mi šenāxt.*  
 He/She spoke as if he/she knew me well.  
 پیاده می رود مثل اینکه مست است.  
*piāde mi re mesle inke mast e.* He walks as if he is/were drunk.

### 14. Topic and comment

Examine the sentences

پسر همسایه جدید من پزشک است.  
*pesare hamsāyeye jadide man pezešk ast.*  
 My new neighbour's son is a doctor.  
 همسایه جدید من و پسرش را دیده اید؟  
*hamsāyeye jadide man o pesareš rā dide id?*  
 Have you seen my new neighbour and his son?

These are technically correct as they stand; but they are more natural as

همسایه جدید من، پسرش پزشک است.  
*hamsāyeye jadide man, pesareš pezešk ast.*  
 'My new neighbour, his son is a doctor.'  
 همسایه جدید من و پسر او، آنها را دیده اید؟  
*hamsāyeye jadide man o pesare u, ānhā rā dide id?*  
 'My new neighbour and his son, have you seen them?'

When the subject or object of the sentence is a complex expression, it is common, even in written Persian, to break the sentence and restate the subject or object with a pronoun (4/2, 3) or a possessive adjective (3/11), as shown above. This structure can be called 'topic and comment'. The written comma between the first part (the topic) and the second (the comment) may sometimes be absent from the Persian text, but there is always a short pause in

pronunciation.

We have topic and comment in English, but only in everyday speech:

Last night's cello soloist, wasn't he a bit flamboyant?

Topic and comment is especially useful in the quasi-impersonal structures described in 8/15 below.

### 15. Quasi-impersonal structures

Certain expressions of mood can be made with quasi-impersonal expressions in Persian.

**Liking and disliking.** In addition to the compound verb ... داشتن دوست *dust dāštan dār-* 'to like' which is used with a personal subject:

این مشروب را دوست (ن) دارم. *in mašrub rā dust (na)dāram.*  
I (don't) like this drink.

we have the quasi-impersonal or reversed structures

از ... خوش... آمدن *az ... xoš... āmadan* (for 'liking')

از ... بد... آمدن *az ... bad... āmadan* (for 'disliking')

The structures are best understood by studying examples:

از این مشروب خوشم (ن) می آید.  
*az in mašrub xošam (ne)mi āyad.* I (don't) like this drink.

از دیدن آنها همیشه بدش می آمد.  
*az didane ānhā hamiše badeš mi āmad.* He always disliked seeing them.

از دیدن اعضای کمیته همیشه بدش می آمد.  
*az didane a'zāye komite hamiše badeš mi āmad.*

He always disliked seeing (the) members of the committee.

Note:

- The thing liked or disliked is put after the preposition *از az* 'from'. It can be a pronoun, a noun or any expression equivalent to a noun (such as a long infinitive with its object, see 5/2).
- The structure is not completely impersonal, since it has an

identified subject, which is either خوش *xoš* or بد *bad*, with the appropriate tense of آمدن *āmadan ā-* in the 3rd person singular.

- The person who likes or dislikes is expressed as a possessive suffix attached to خوش *xoš* or بد *bad*.

The examples given above express the person as a pronoun. When we wish to express the person as a noun, we use 'topic and comment' (8/14 above) to restate it, i.e. putting the noun or noun expression first and reflecting it in the possessive suffix attached to خوش or بد:

اعضای کمیته از دیدن او خوششان نخواهد آمد.

*a'zāye komite az didane u xošešān naxāhad āmad.*

The committee members won't like seeing him.

('The committee members, they won't like seeing him.')

**Feeling sleepy; falling asleep.** These are also best expressed quasi-impersonally:

خوابش آمده (است). *xābeš umade (ast)* He/She feels sleepy.

خوابش برد. *xābeš bord.* He/She fell asleep.

These have a pronoun as the affected party. To re-express with a noun, we use 'topic and comment' as shown above:

بچه ها خوابشان آمده است. *baccehā, xābešān āmade ast.* The children are feeling sleepy. ('The children, their sleep has come.')

بچه خوابش برده است. *bacce, xābeš borde ast.*  
The baby's fallen asleep.

See 1/13 for the pronunciation of خوش *xoš* and خواب *xāb*.

### 16. Wishes and exclamations

Wishes are most commonly introduced with کاش *kāš ke* 'Would that'. The verb goes into the subjunctive (5/16) if the wish is still realisable, and into the imperfect or pluperfect tense (5/13, 25) if the wish can no longer be realised:

کاش که بیایید! *kāš ke biāid!* I wish you would come!

کاش که می آمدی\آمده بودی! *kāš ke mi āmadi/āmade budi!*  
I wish you had come!

'How ...' and 'What ...' in exclamations are expressed with چه *ce* before an indefinite noun (3/2, 8), an adjective (3/6) or an adverb (7/1):

چه خانه بزرگی. *ce xāneye bozorgi.* What a big house.  
چه قشنگ (است)! *ce qašang (<e>)! How beautiful (it is)!*  
چه خوب بازی می کنند. *ce xub bāzi mi konand.*  
How well they play.

## 9. Numbers

### 1. Numerals

The numerals are:

۱ 1	۲ 2	۳ 3	۴ 4	۵ 5
۶ 6	۷ 7	۸ 8	۹ 9	۰ 0

You will note that numerals 4, 5 and 6 have alternative forms.

### 2. Cardinal Numbers

Cardinal numbers ('one', 'two') express quantity and are used in counting. They are shown below (with colloquial pronunciation in angular quotation marks < >). The numerals in compound numbers are written from left to right →:

۰ 0	صفر <i>sefr</i>		
۱ 1	يك <i>yek</i>	۲ 2	دو <i>do</i>
۳ 3	سه <i>se</i>	۴ 4	چهار <i>cahār</i> <cār>
۵ 5	پنج <i>panj</i>	۶ 6	شش <i>šeš</i>
۷ 7	هفت <i>haft</i>	۸ 8	هشت <i>hašt</i>
۹ 9	نه <i>noh</i>	۱۰ 10	ده <i>dah</i>
۱۱ 11	یازده <i>yāzdah</i>	۱۲ 12	دوازده <i>davāzdah</i>
۱۳ 13	سیزده <i>sizdah</i>	۱۴ 14	چهارده <i>cahārdah</i>
۱۵ 15	پانزده <i>pānzdah</i> <punzdah>	۱۶ 16	شانزده <i>šānzdah</i> <šunzdah>
۱۷ 17	هفده <i>hevdah/hivdah</i>	۱۸ 18	هجده\هیجده <i>hejdah/hijdah</i> <heždah/hiždah>
۱۹ 19	نوزده <i>nuzdah</i>	۲۰ 20	بیست <i>bist</i>
۲۱ 21	بیست و يك <i>bist o yek</i>	۲۲ 22	بیست و دو <i>bist o do</i>
۳۰ 30	سی <i>si</i>	۴۰ 40	چهل <i>cehel</i>
۵۰ 50	پنجاه <i>panjāh</i>	۶۰ 60	شصت <i>šast</i>
۷۰ 70	هفتاد <i>haftād</i>	۸۰ 80	هشتاد <i>haštād</i>
۹۰ 90	نود <i>navad</i>	۱۰۰ 100	صد <i>sad</i>



۱۰۵	105	صد و پنج	<i>sad o panj</i>
۱۳۰	130	صد و سی	<i>sad o si</i>
۱۶۴	164	صد و شصت و چهار	<i>sad o šast o cahār</i>
۲۰۰	200	دویست	<i>devist</i>
۲۵۹	259	دویست و پنجاه و نه	<i>devist o panjāh o noh</i>
۳۰۰	300	سیصد	<i>sisad</i>
۴۰۰	400	چهارصد	<i>cahār sad</i>
۵۰۰	500	پانصد	<i>pānsad &lt;punsad&gt;</i>
۶۰۰	600	ششصد / شش صد	<i>šešsad / šeš sad</i>
۷۰۰	700	هفتصد / هفت صد	<i>haftsad / haft sad</i>
۸۰۰	800	هشتصد / هشت صد	<i>haštsad / hašt sad</i>
۹۰۰	900	نهصد / نه صد	<i>nohsad / noh sad</i>
۱۰۰۰	1000	هزار	<i>hezār</i>
۲۰۰۰	2000	دو هزار	<i>do hezār</i>
۳۰۰۰	3000	سه هزار	<i>se hezār</i>
۴۰۰۰	4000	چهار هزار	<i>cahār hezār</i>
۵۰۰۰	5000	پنج هزار / پنجهزار	<i>panjhezār / panj hezār</i>
۶۰۰۰	6000	شش هزار / ششهزار	<i>šešhezār / šeš hezār</i>
۷۰۰۰	7000	هفت هزار / هفتهزار	<i>hafthezār / haft hezār</i>
۸۰۰۰	8000	هشت هزار / هشتهزار	<i>hašthezār / hašt hezār</i>
۹۰۰۰	9000	نه هزار	<i>noh hezār</i>
۱۰۰۰۰۰۰	1,000,000	میلیون	<i>melyun</i>
۲۰۰۰۰۰۰	2,000,000	دو میلیون	<i>do melyun</i>

Note:

- After a number, the counted noun is always in the singular:  
دوازده ساعت *davāzdah sā'at* twelve hours
- The form *yek* 'one' is used in counting, or with a counted noun. Used otherwise, it mostly takes the form *yeki*:  
*yek šaxs hast*. There is one person.  
but: *yeki hast*. There is one.
- With a counted noun denoting people, it is common to add *nafar* 'person(s)' after the number; with a counted noun

denoting objects, it is common to add *tā* 'pieces' after the number:

صد نفر سرباز *sad nafar sarbāz* a hundred soldiers

شش تا مداد جدید *šeš tā medāde jadid* six new pencils

In everyday Persian *tā* is commonly used also for people.

- Although the counted noun is singular in form, an expression indicating two or more has a plural verb:  
سه نفر مهندس گزارش دادند. *se nafar mohandes gozāreš dādand*. Three engineers reported.
- Compound numbers run from greatest to smallest, all elements being connected with *و* pronounced *o* 'and':  
هزار و دویست و سی و پنج *hezār o devist o si o panj*  
one thousand two hundred and thirty-five
- The highest number used with *sad* 'hundred' is *noh* 'nine'; we must therefore express a number like 'twelve hundred' as *hezār o devist* 'one thousand two hundred'.
- sad* 'hundred', *hezār* 'thousand' and *melyun* 'million' are preceded by *yek* 'one' only when 'one' is emphasised:

فقط يك مليون *faqat yek melyun* only one million

These words are also nouns, and can be made plural:

چند نفر آمدند؟ - هزارها. *cand nafar āmadand?*

- *hezarhā*. How many people came? - Thousands.

The *ezāfe* (3/5) is not used in plural expressions such as:

صدها نفر رفتند. *sadhā nafar raftand*.

Hundreds ('of people') went.

- The numbers are indefinite in meaning as they stand. They can be made definite by adding an adjective with definite meaning, e.g. a demonstrative such as *این* 'this' or *آن* 'that' (3/12) or a definite distributive such as *هر* 'every' (3/14):

سه تا کتاب خریدم. *se tā ketāb xaridam.*  
I bought three books.

آن سه تا گرانند. *ān se tā gerānand.*  
Those three are expensive.

همین سه تا کتاب را خریدید؟  
*hamin se tā ketāb rā xaridid?* Did you buy the same three books?

هر سه افسر تقصیر دارند.  
*har se afsar taqsir dārand.*  
All three officers are to blame ('have blame').

هر دو دانشجو امتحان دادند.  
*har do dānešju emtehān dādand.* Both students took an examination.

And note هر دوشان *har doešān* 'both of them', with the possessive suffix (3/11).

### 3. Ordinal numbers

Ordinal numbers ('first', 'second') show a place in a sequence. The first three ordinal numbers are irregular:

اول *avvāl* first دوم *dovvóm* second سوم *sevvóm* third  
All others are regularly formed by adding the stressed suffix *-óm* to the cardinal number. 'first' in compound numbers is *یکم* *yekom*. The ordinal number in these forms is a definite adjective which follows its noun (if there is one) after an *ezāfe* (3/8):

پانزدهم *pānzdahom* <*punzdahom*> (the) fifteenth  
روز اول *ruze avval* the first day

قرن بیست و یکم *qarne bist o yekom* the twenty-first century

Persian often uses the ordinal number where English prefers the cardinal:

درس ششم را خواندیم. *darse šešom rā xāndim.*  
We read Lesson 6 ('the sixth lesson').

Another form of the ordinal number is made by attaching *-ín* (stressed) to the form shown above. This form is used like a superlative adjective (3/10), i.e. preceding the noun, with no *ezāfe*; or like a pronoun, i.e. with no noun:

اولین دانشجو *avvalin dānešju* the first student  
چهاردهمین هفته سال *cahārdahomin hafteye sāl*

the fourteenth week of the year

این دهمین است. *in dahomin ast* <*e*>. This is the tenth (one).

### 4. Other numerical expressions

Other expressions of number or numerical order deserve attention:

- Once, twice (etc.) are expressed with words such as مرتبه *martabe*, بار *bār* or دفعه *daf'e*, all meaning 'a time':

يك مرتبه\بار\دفعه *yek martabel/bār/daf'e* once

صد مرتبه\بار\دفعه *sad martabel/bār/daf'e* a hundred times

روزی سه مرتبه *ruzi se martabe* three times daily

and note: چند مرتبه\بار\دفعه *cand martabel/bār/daf'e*  
a few times

چند مرتبه\بار\دفعه؟ *cand martabel/bār/daf'e?*  
how many times?

- 'Or' is not expressed in approximations like the following:

ده پانزده *dah pānzdah* <*punzdah*> ten or fifteen

- Distributive and repetitive numbers:

یکی یکی *yeki yeki* singly, one by one

but: دو تا دو تا *do tā do tā* (NB stress) two by two

ده تا ده تا *dah tā dah tā* ten at a time

سه روز به سه روز *se ruz be se ruz* every three days

- 'odd': سی و اند *si o and* thirty-odd

- چندم *candóm* and چندمین *candomín*, used in questions, preceding the noun; چندم *candom* is followed by *ezāfe* (3/8), چندمین *candomin* is not, but its noun has indefinite *-i* (3/2):

امروز چندم ماه است؟ *emruz candome māj ast* <*e*>?

What day ('the how-manyeth') of the month is it today?

این چندمین مرتبه ای است که گفتم ...؟ *in candomin*

*martabei st ke goftam ...?* How many times have I said ...?

('This is the how-manyeth time that I have said ...?')

چندمین and چندم are not directly translatable into English. They are the exact equivalent of German 'der/die/das wievielte'.

### 5. Fractions and percentage

**Fractions.** 'half' is نیم *nim*, used directly before the noun:

نیم ساعت *nim sâ'at* half an hour

'and a half' is و نیم *o nim*, after the counted noun:

دو سال و نیم *do sâl o nim* two and a half years

Ordinal numbers (9/3 above) from سوم *sevvom* 'third' upwards are also used as fractions:

دو سوم وزن  $\frac{2}{3}$  *do sevvome vazn*  $\frac{2}{3}$  of the weight

یک پنجم *yek panjom* one fifth

نه دهمش *noh dahomeš* nine tenths of it

We also commonly use the Arabic fractions for 'half' to 'fifth':

نصف *nesf* half      ثلث *sols* third

ربع *rob'rob* quarter      خمس *xoms* fifth

دو ثلث *do sols* two thirds

سه ربع *se rob'rob* three quarters

**Percentage.** There are two ways of expressing percentage:

شصت درصد  $\frac{60}{100}$  *šast dar sad* 60%

or, less common: صدی دوازده  $\frac{12}{100}$  *sadi davāzdah* 12%

### 6. Other adjectival forms, and adverbial forms

**Adjectival forms.** Adjectives are formed from some numerical expressions by adding -é (stressed) + silent final ه (1/15):

برنامه پنجساله *barnāmeye panjsâlê* the five-year programme

مذاکره ای چهارروزه *mozākerei cahārruze* a four-day conference

ماشین دونفره *māšine donafare* a/the two-seater car

روابط دوطرفه *ravābete dotarafe* bilateral relations

بچه هشت ساله ای *bacceye hašt sālê* an eight-year-old child

If the counted noun already ends in silent ه, this becomes گى... -gí

(also stressed on the -î):

معالجه ای سه هفتگی *mo'ālejei se haftegí* a three-week treatment

**Adverbial forms.** For the adverbial forms 'first(ly)', 'second(ly)' etc., used to enumerate items, Persian uses the Arabic adverbs. We need to know only the first five. Note the final stress:

اولاً *avvalán* first(ly)      ثانیاً *sānián* second(ly)

ثالثاً *sālesán* third(ly)      رابعاً *rābe'án* fourth(ly)

خامساً *xāmesán* fifth(ly)

دو تا عدد لازم داریم، اولاً قیمت و ثانیاً خرج بیمه. *do tā adad lāzem dārim, avvalan qeimat va sānián xarje bime.* We need two figures; first, the price, and second, the cost of insurance.

### 7. ابجد *abjad*

In English we frequently use alphabetical letters or Roman numerals to number parts of a document. In Persian, this is done with alphabetical letters. Every letter of the alphabet has a numerical value for this purpose; we need to know only the values of the first ten, which are:

ابجد هوز حطی

10 9 8 7 6 5 4 3 2 1

for which a simple memory aid is used: *abjad havvaz hoti.*

ا. مقدمه *alef. moqaddame* (a)/(i) Introduction

ب. عمومیات *be. omumiyāt* (b)/(ii) General ('Generalities')

ج. وضعیت مالی *jim. vaz'iyate māli* (c)/(iii) Financial Situation

### 8. Measurement

We do not use the *ezāfe* (3/5) with units of measurement:

دو کیلو و نیم شکر *do kilou o nim šakar*  
two and a half kilos of sugar

سه فنجان چای *se fenjān. fenjun cāi* three cups of tea

ده لیتر آب *dah litr āb* ten litres of water

دو جفت جوراب *do joft jurāb* two pairs of socks

Dimensions and weights are expressed so:

اندازه این میز چقدر است؟ *andāze in miz ceqadr ast <e>?* What does this table measure ('How much is the measurement of ...')?

اندازه اش دو متر در یک متر و هشتاد است.  
*andāze āš do metr dar yek metr o haštād ast <e>.*  
It measures two metres by one metre eighty.

طولش یک متر و نیم و عرضش نود سانتیمتر.  
*tuleš yek metr o nim va arzeš navad sāntimetr.* It (is) one and a half metres long and ninety centimetres wide ('Its length ... and its width ...').

قطعه ای به مساحت ده هکتار  
*qet'ei be mesāhate dah hektār*  
a plot measuring ten hectares ('to the area of ...')

وزن این بسته چقدر است؟ *vazne in baste ceqadr ast <e>?*  
How heavy is ('What is the weight of') this parcel?

وزنش چهار کیلو و دویست گرم.  
*vazneš cahār kilou o devist gram.* It weighs four kilos and two hundred grams.

برادر من هشتاد کیلو وزن دارد.  
*barādam haštād kilou vazn dārad <dāre>.*  
My brother weighs eighty kilos ('has eighty kilos weight').

## 9. Calculation

Calculations are most commonly expressed with *می شود* *mi šavad* (colloquially, *<mi še>*) 'becomes', in the middle of the expression:

شش و چهار می شود ده.  
*šeš o cahār mi šavad dah.*  
Six plus four makes ten.

پنج از نه می شود چهار.  
*panj az noh mi šavad cahār.*  
Five from nine leaves four.

هشت چهار تا می شود سی و دو.  
*hašt cahār tā mi šavad si o do.*  
Eight times four is thirty-two.

هفت تقسیم بر دو می شود سه و نیم.  
*haft taqsim bar do mi šavad se o nim.* Seven divided by two is three and a half.

## 10. Clock

Important vocabulary for telling the time:

ساعت *sā'at* hour, clock, watch      دقیقه *daqiqe* minute

ثانیه *sānie* (a) second      نیم *nim* half

ربع *rob'lob* quarter      و *o* ('and') past

به *be* to      کم *kam* (here) less, minus

صبح *sobh* morning      ظهر *zohr* noon, midday

بعد از ظهر *ba'd az zohr* afternoon      عصر *asr* evening

شب *šab* night      نصف شب *nesfe šab* midnight

ساعت چند است؟ *sā'at cand ast <e>?* What time is it?

Examples:

ساعت یک دو است. *sā'ate yek/do ast.* It is one/two o'clock.

(ساعت) سه و نیم *(sā'ate) se o nim* half past three

(ساعت) چهار و ربع *(sā'ate) cahār o rob'lob*  
a quarter past four

(ساعت) چهار و پانزده دقیقه *(sā'ate) cahār o pānzdah daqiqe*  
fifteen minutes past four

(ساعت) پنج و ده دقیقه *(sā'ate) panj o dah daqiqe*  
ten past five

(ساعت) شش و دوازده دقیقه *(sā'ate) šeš o davāzdah daqiqe*  
twelve minutes past six

یک ربع به هفت *yek rob'lob be haft*  
(ساعت) هفت یک ربع کم *(sā'ate) haft yek rob'lob kam*  
a quarter to seven

بیست دقیقه به هشت *bist daqiqe be hašt*  
(ساعت) هشت بیست دقیقه کم *(sā'ate) hašt bist daqiqe kam*  
twenty to eight

You will note from these examples:

- For time on the hour, the word *ساعت* must be used. Everywhere else it can be dropped.
- The word *دقیقه* is always present other than on the full hour, the half and the quarters.
- For time from the hour to half-past there is only one common formula. For time from the half-hour to the next hour, there are two formulæ.

## 11. Calendar

Three calendars are used in Iran.

**The official Iranian calendar.** This calendar, called سال هجری *sāle hejriye xoršidi* 'the solar hejri year', is used for all official and national purposes:

month	days	western date of first day
فروردین ۱ <i>farvardin</i>	31	(Spring equinox) 21 or 22 March
اردیبهشت ۲ <i>ordibehešt</i>	31	
خرداد ۳ <i>xordād</i>	31	
تیر ۴ <i>tir</i>	31	(Summer solstice) 21 or 22 June
مرداد ۵ <i>mordād</i>	31	
شهریور ۶ <i>šahrivar</i>	31	
مهر ۷ <i>mehr</i>	30	(Autumn equinox) 21 or 22 Sept.
آبان ۸ <i>ābān</i>	30	
آذر ۹ <i>āzar</i>	30	
دی ۱۰ <i>dei</i>	30	(Winter solstice) 21 or 22 Dec.
بهمن ۱۱ <i>bahman</i>	30	
اسفند ۱۲ <i>esfand</i>	29; 30	in a leap year

Each of these names may be followed by ماه... -*māh* 'month'; this is commoner with the shorter names, e.g. تیرماه *tirmāh*.

**The international or western calendar.** This calendar year is known as سال میلادی *sāle milādi* 'the Christian year', and is used for international relations and trade. The months are pronounced in imitation of the French from which they are taken:

ژانویه <i>žānvié</i> January	فوریه <i>fevrié</i> February
مارس <i>mārs</i> March	آوریل <i>āvríl</i> April
مه <i>me</i> May	ژوئن <i>žuán</i> June
ژوئیه <i>žuié</i> July	اوت <i>ut</i> August
سپتامبر <i>septāंबर</i> September	اکتبر <i>október</i> October
نوامبر <i>novāंबर</i> November	دسامبر <i>desāंबर</i> December

1 January 2000 AD corresponded to 11 Dei 1378 AH Iranian.

(AH is Anno Hegiræ, the Year of the Flight.)

**The Moslem calendar.** This has a lunar year, سال هجری قمری *sāle hejriye qamari* 'the lunar hejri year'. It has twelve months and lasts 354 or 355 days; the year count dates from the Prophet Mohammad's flight from Mecca to Medina in 622 AD. It is used to mark Moslem religious events:

محرم ۱ <i>mohárram</i>	30 days
صفر ۲ <i>sáfar</i>	30
ربیع الاول ۳ <i>rabí'ol'avvāl</i>	30
ربیع الثانی ۴ <i>rabí'ossāni</i>	30
جمادی الاولى ۵ <i>jomādal'ūla</i>	30
جمادی الاخری ۶ <i>jomādal'óxra</i>	30
رجب ۷ <i>rājab</i>	29
شعبان ۸ <i>ša'bān</i>	29
رمضان ۹ <i>ramazān</i>	29
شوال ۱۰ <i>šavvāl</i>	29
ذوالقعدة ۱۱ <i>zolqá'de</i>	29
ذوالحججه ۱۲ <i>zolhégje</i>	29 or 30

Newspapers usually carry all three dates.

The days of the week are:

جمعه <i>jom'e</i> Friday	شنبه <i>šambe</i> Saturday
یکشنبه <i>yekšambe</i> Sunday	دوشنبه <i>došambe</i> Monday
سه شنبه <i>sešambe</i> Tuesday	چهارشنبه <i>cahāršambe</i> Wednesday
	پنجشنبه <i>panjšambe</i> Thursday

These names are often preceded by روز *ruz* 'day' with the *ezāfe* (3/5): روزشنبه *ruze šambe*.

Traditionally, the day starts at sunset. Care is therefore needed with expressions such as:

جمعه (روز) شب *šabe (ruze) jom'e* Thursday night

شب شنبه *šabe šambe* Friday night

but: (روز) جمعه شب *(ruze) jom'e šab* Friday night

Dates. We express dates with the ordinal numbers, as in English:

۱۳۷۹/۳/۱۰ خ؛ (روز) چهارشنبه دهم خرداد (ماه) سال هزار

*(ruze) cahāršambe dahome*  
*xordād(māh)e sāle hezār o sisad o haftād o nohe xoršidi*

Wednesday 10th Khordad ('of') 1379 AH Iranian

۱۹۹۹/۱۲/۳۱ م؛ (روز) جمعه سی و یکم دسامبر سال هزار و

*(ruze) jom'e si o yekome desāmbere*  
*sāle hezār o noh sad o navad o nohe milādi*

Friday 31st December ('of') 1999 AD

## 12. Age

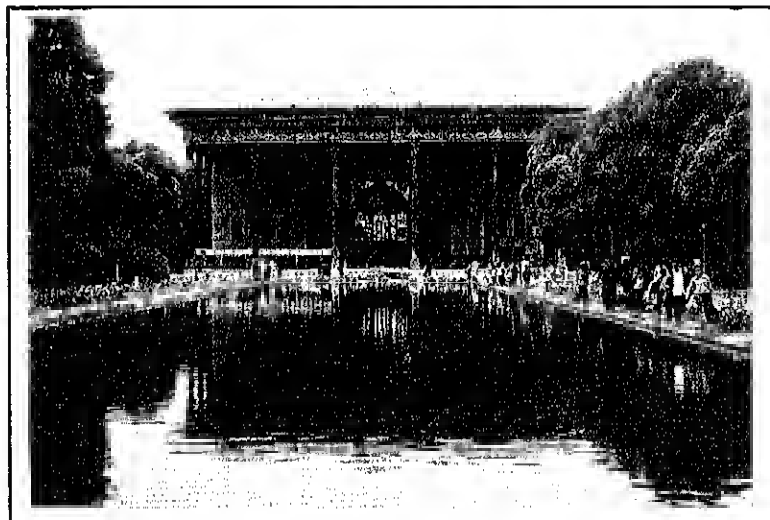
A person's age (سن *sen*) is expressed as follows:

سَنَش چقدر است؟ *senneš ceqadr ast <e>?* } How old is

چند سال دارد؟ *cand sāl dārad <dāre>?* } he/she?

سَنَش بیست سال است. *senneš bist sāl ast <e>.* } He/She is

بیست سال دارد. *bist sāl dārad <dāre>.* } 20 years old.



اصفهان، کاخ چهل ستون *esfahān - kaxe chehel sotun*

Isfahan - Palace of Chehel Sotun ('Forty Pillars')

## 10. Arabic Forms

### 1. General

The whole grammar and most basic vocabulary of Persian are Indo-European. But much abstract vocabulary has been taken from Arabic and is commonly used, having survived various language reforms in Iran. This Arabic vocabulary mostly keeps its Arabic spelling, but is pronounced in a Persian manner; often also the meaning is different. This book shows the Persian pronunciation and meaning; and the Persian spelling where it is different.

It used to be common to learn substantial parts of Arabic grammar as part of Persian language studies. This is not necessary; it suffices to learn a few Arabic forms for recognition. It is no more important to know Arabic thoroughly for studying Persian than it is, for example, to know French for studying English.

Arabic plurals of nouns are examined in 3/4.

### 2. Participles

Chapter 5/20 gives a definition of a participle and shows how Persian present and past participles are formed and used.

Arabic also has participles formed from its own verbs. Persian uses these participles as nouns (mostly denoting a person) or as adjectives.

Common patterns:

-ā-e-:

تاجر *tājer* merchant

باعث *bā'es/bāes* cause

حاکم *hākem* governor

شامل *šāmel* including

نایب *nāyeb* deputy, lieutenant

سابق *sābeq* former, preceding

-a-ā-, -a-ā:

نجار *najjār* carpenter

نقاش *naqqāš* painter

بنا *bannā* builder

**ma-u-:**

مشروب <i>mašrub</i> drink	منشور <i>manšur</i> decree, diploma
ممنون <i>mamnun</i> grateful	ممنوع <i>mamnu'</i> forbidden
مخصوص <i>maxsus</i> special	مقصود <i>maqsud</i> purpose
معروف <i>ma'ruf</i> well-known	محسوب <i>mahsud</i> billed
	مسئول <i>mas'ul</i> responsible

**mo-e-:**

معلم <i>mo'allem</i> teacher	(معرفی) <i>mo'arrefi</i> presentation
مفسر <i>mofasser</i> commentator	مسافر <i>mosāfer</i> traveller
مناسب <i>monāseb</i> suitable	مواظب <i>movāzeb</i> careful
ممکن <i>momken</i> possible	مشکل <i>moškel</i> difficult
مضحک <i>mozhek</i> funny	مهم <i>mohem</i> important
مؤمن <i>mo'men</i> believer	متشکر <i>motašakker</i> grateful
متمدن <i>motamadden</i> civilised	متوجه* <i>motavajjeh</i> attentive
متخصص <i>motaxasses</i> expert	متأسف\متأسف <i>mota(')assef</i> sorry
مختلف <i>moxtalef</i> various	محتمل <i>mohtamel</i> probable
مفتخر <i>moftaxer</i> proud	منتظر <i>montazer</i> awaiting

\* See 1/15. This final ه is part of the root, and is pronounced *h*.

**mo-a-, mo-ā-:**

مصمم <i>mosammam</i> decided	محترم <i>mohtaram</i> respected
مقدس <i>moqaddas</i> sacred	مشرف <i>mošarraf</i> honoured
مرتب <i>morattab</i> arranged, regular	منظم <i>monazzam</i> orderly
(مجدداً) <i>mojaddadan</i> afresh	موفق <i>movaffaq</i> successful
مطلق <i>motlaq</i> absolute	مثبت <i>mosbat</i> positive
معتمد <i>mo'tamad</i> trusted	منتخب <i>montaxab</i> elected
مختصر <i>moxtasar</i> abbreviated	محتاج <i>mohtāj</i> needy

**mo-i-, mo-i-:**

مدیر <i>modir</i> director	مفید <i>mofid</i> useful
منشی <i>monši</i> clerk	مبتدی <i>mobtadi</i> beginner

Note:

- Many of these participles can be given appropriate Persian prefixes or suffixes, or incorporated into Persian

compounds, or extended with Arabic endings used in Persian:

مسئولیت <i>mas'uliyat</i> responsibility
معلمین\معلمان\معلمها <i>mo'allemīn/mo'allemān/mo'allemhā</i> teachers
مفیدتر <i>mofidtar</i> more useful
نقاشی <i>naqqāšī</i> (profession/activity of) painting
محسوب کردن <i>mahsud kardan</i> to place on account
معرفی کردن <i>mo'arrefi kardan</i> to introduce, present

and some of them (shown in parentheses above) are used only with an ending (Arabic or Persian) added:

معرفی <i>mo'arrefi</i> presentation
مجدداً <i>mojaddadan</i> afresh

- Since the participles are used as nouns or adjectives, they often occur as complement (see 5/6) of verbs such as ... بودن *budan bāš* 'to be' or ... شدن *šodan šav* 'to become':

خیلی متأسفم. *xeili mota'assefam*. I am very sorry.

مواظب باشید. *movāzeb bāšid*. Be careful.

ناگهان مسئله مهمتر شد. *nāgahān masale mohemtar šod*. Suddenly the problem became more important.

**3. Verbal nouns**

An Arabic verbal noun usually denotes the activity or result of the verb from which it is derived. Common patterns found in such words used in Persian:

**ta-i-, tou-i-:**

تصمیم <i>tasmim</i> decision	تشکیل <i>taškil</i> formation
تعطیل <i>ta'til</i> holiday	تعمیر <i>ta'mir</i> repair
تغییر <i>taqyir</i> change	تشریف <i>tašrif</i> honouring
تسلیم <i>taslim</i> submission	ترتیب <i>tartib</i> arrangement
تأسیس <i>ta'sis</i> founding	تجدید <i>tajdid</i> renewal

تدبير <i>tadbir</i> plan	تحويل <i>tahvil</i> transfer
تدریج <i>tadrij</i> gradation	تدریس <i>tadris</i> tuition
تعلیم <i>ta'lim</i> teaching	تقسیم <i>taqsim</i> dividing
تمرین <i>tamrin</i> exercise	تقصیر <i>taqsir</i> fault, defect
(تقریباً) <i>taqriban</i> approximately	تنبيه <i>tambih</i> punishment
تألیف <i>ta'lif</i> (artistic) composition	
تولید <i>toulid</i> production	توقیف <i>touqif</i> arrest

*ta-e-e, ta-iye, ta-iyat:*

تجربه <i>tajrebe</i> experience	تصفیه <i>tasfiye</i> refining
	تربیت <i>tarbiyat</i> education

*ta-o-:*

تأسف <i>ta(')assof</i> regret	تصادف <i>tasādoḡ</i> coincidence
تصور <i>tasavvor</i> imagination	تمدن <i>tamaddon</i> civilisation
توجه <i>tavajjoh</i> attention	تعجب <i>ta'ajjob</i> surprise

*mo-ā-e-e, mo-ā-e-at:*

معامله <i>mo'āmele</i> transaction	محافظه <i>mohāfeze</i> conservation
مخابره <i>moxābere</i> message	مشاهده <i>mošāhede</i> observation
مذاکره <i>mozākere</i> conference	معالجه <i>mo'āleje</i> (medical) treatment

مساعده *mosā'ede* advance (money)

مراجعت *morāje'at* return      مسافرت *mosāferat* journey

*e-ā-, e-ā, e-ā-e, e-ā-at:*

احترام <i>ehterām</i> respect	ابتدا <i>ebtedā</i> beginning
اتفاق <i>ettefāq</i> event	اتحاد <i>ettehād</i> union
اختیار <i>extiār</i> choice	اجبار <i>ejbār</i> compulsion
اهتمام <i>ehthemām</i> care	انقلاب <i>enqelāb</i> revolution
انحراف <i>enherāf</i> diversion	انتخاب <i>entexāb</i> (s)election
انتقاد <i>enteqād</i> criticism	امکان <i>emkān</i> possibility
الطفات <i>eltefāt</i> kindness	اقدام <i>eqdām</i> measure, action
اقتصاد <i>eqtesād</i> economy	افتخار <i>eftexār</i> honour, pride
اعتماد <i>e'temād</i> confidence	اصلاح <i>eslāh</i> reform
اشتباه <i>eštebāh</i> mistake	اسلام <i>eslām</i> Islam

استثنا <i>estesnā</i> exception	ازدواج <i>ezdevāj</i> marriage
ارسال <i>ersāl</i> despatch(ing)	اجازه <i>ejāze</i> permission
اضافه <i>ezāfe</i> addition	ادامه <i>edāme</i> continuation
اداره <i>edāre</i> administration	استفاده <i>estefāde</i> utilisation, profit
اراده <i>erāde</i> will, wish	ارادت <i>erādat</i> sincerity
اقامت <i>eqāmat</i> stay	اشارت <i>ešārat</i> sign, signal

Note:

- Many of these verbal nouns can be given appropriate Persian prefixes or suffixes, or incorporated into Persian compounds, or extended with Arabic endings used in Persian:

اداری <i>edāri</i> administrative
انقلابی <i>enqelābi</i> revolutionary
تصمیمش <i>tasmimeš</i> his/her decision
تصادفاً <i>tasādoḡan</i> coincidentally
اتفاقاً <i>ettefāqan</i> by chance
ارادتمند <i>erādatmand</i> sincere
تصفیه خانه <i>tasfiyexāne</i> refinery

and some of them (one is shown in parentheses above) are more commonly used with an ending (Arabic or Persian) added:

تقریباً *taqriban* approximately

- The verbal nouns make a multitude of compound verbs (see 5/29). Many of these are formed with *کردن کن...* *kardan* شدن *kon-*, often having passive forms (5/30) with *شدن شو...* *šodan šav-*:

تعمیر کردن\شدن *ta'mir kardan/šodan*  
to repair/be repaired

انتخاب کردن\شدن *entexāb kardan/šodan*  
to choose/be chosen

تعجب کردن *ta'ajjob kardan* to be astonished

اجازه دادن *ejāze dādan* to permit



- For the endings *-e* and *-at*, see 10/4 below.
- Some Arabic verbal nouns used in Persian have no regular pattern; they are also used in the manners described above:

عمل <i>amal</i>	عملی <i>amali</i>
practice, operation	practical, operative
قرار <i>qarār</i>	قرارداد <i>qarārdād</i>
settlement, rest	contract

بیقرار *biqarār* restless

قرار گرفتن گیر... *qarār gereftan gir-* to become settled

#### 4. Word-ending ة... -a/-at

Many Arabic nouns (including some verbal nouns, see 10/3 above) have the ending ة... in their original language. This mixed letter consists of ه *he* with the dots of ت *te*, and is pronounced in Arabic sometimes as *-a*, sometimes as *-at*.

When such nouns are used in Persian, the ending becomes in some examples ه... *-e* (with silent ه, 1/15), and in others ت... *-at*:

ملاحظه <i>molāheze</i> regard	مدرسه <i>madrase</i> school
اضافه <i>ezāfe</i> addition	نتیجه <i>natije</i> result
ملت <i>mellat</i> nation	قاعده <i>qā'ede</i> rule
مسافرت <i>mosāferat</i> journey	حقیقت <i>haqiqat</i> truth

A few pairs exist, each word usually having its own meaning:

اراده <i>erāde</i> will, wish	ارادت <i>erādat</i> sincerity
-------------------------------	-------------------------------

A few of these words make adverbs (see 7/2), all with the ending ت... *-atan* (1/23), irrespective of the spelling of the noun:

قاعدتاً *qā'edatan* as a rule      حقیقتاً *haqiqatan* in truth

but see 7/2 also for the more common Persian adverbial phrases made from such words.

In a few clerical titles, the original Arabic spelling ة is found as well as Persian spelling with ت :

حجت الاسلام \ حجة الاسلام *hajatoleslām* Hajatulislam  
آیت الله \ آية الله *āyatollāh* Ayatollah

#### 5. قابل *qābele* and غیر *qeire*

The Arabic word قابل *qābel* 'able' is used together with some Arabic verbal nouns (10/3 above) to form compound adjectives corresponding to English adjectives ending in 'able', 'ible', 'worthy' and the like. The two words are connected with *ezāfe* (see 3/5, also Appendix II):

توجه <i>tavajjoh</i> attention	قابل توجه <i>qābele tavajjoh</i> notable, noteworthy, interesting
قبول <i>qabul</i> acceptance	قابل قبول <i>qābele qabul</i> acceptable
استفاده <i>estefāde</i> utilisation	قابل استفاده <i>qābele estefāde</i> utilisable
تجدید <i>tajdid</i> renewal	منابع قابل تجدید <i>manābe'e qābele tajdid</i> renewable resources

The Arabic word غیر *qeir* 'other' is used to negate some adjectives (including compound adjectives) taken from Arabic. It is followed by *ezāfe*:

رسمی <i>rasmi</i> official	غیر رسمی <i>qeire rasmi</i> unofficial
	غیر قابل قبول <i>qeire qābele qabul</i> unacceptable

#### 6. Definite article ال *al-*

Unlike Persian, Arabic has a definite article ال *al-*. As used in Arabic, it mostly translates into English as 'the'; but in the Arabic phrases or compound words used in Persian this meaning is largely lost. The Arabic article is a prefix, attached to the word which it makes definite. The only things we need to know about it are how to spell it and pronounce it.

Its spelling never changes; it is always written ال *alef-lām-*, and is always joined to the next word.

The general rule for its pronunciation is that it is never stressed, and does not affect the stress of the word to which it is attached. Further details concerning its pronunciation are given below.

**Pronunciation of the *alef*.** The *alef* of the article is normally pronounced *a-*, but sometimes the vowel may become *o-* or *e-*:

الآن *alân* <*alón*> now

فوق العاده *fouqal'âdefouqol'âde* exceptional(ly)

بالأخـره\بالاخره *belaxeré* (not [*bā-*]) finally

في الفور *felfóur* immediately

Most such expressions have two or more words in Arabic, but all are best learned and transcribed as single words for our purposes.

**Pronunciation of the *lām*.** The *lām* of the article is pronounced as *l* before most letters, as in the examples given above. But before any letter representing one of the sounds *t, d, r, s, š, z* or *n\** the *l* of the article is not pronounced; instead that first following letter is doubled in pronunciation:

الساعة\الساعت *assā'élassā'âtlassāélassādt* now

\* The sounds are easily remembered. They are those produced with the tip or near-tip of the tongue, as is *l* itself.

Finally note the spelling of the Arabic word الله *allāh* 'God' (which incorporates a definite article), found in names and set expressions:

عزيز الله *azizollāh* Azizollah (name)

مسجد شيخ لطف الله *masjede šeix lotfollāh*  
the Sheikh Lotfollah mosque (in Isfahan)

الحمد لله *alhamdolellāh* praise be to God

ان شاء الله\انشاءالله *enšā'allāh/enšāllāh* perhaps

بسم الله *besmellāh* in the name of God

## 11. Wordbuilding

### 1. General

Much Persian vocabulary consists of base words which are expanded, with a consequent change of meaning and/or grammatical function, by adding prefixes, suffixes or middle parts, or by adding other words to form compounds; or by a combination of these devices. A base word itself may already be a derivative or a compound. Not all compound words are written as one word.

### 2. Derived and compound nouns

**Prefixes.** The prefix هم... *ham* indicates 'together':

کار *kār* work

همکار *hamkār* colleague

شهر *šahr* town

همشهری *hamšahri* fellow-townsmen

سایه *sāye* shade

همسایه *hamsāye* neighbour

بازی *bāzi* game

همبازی *hambāzi* playmate

درد *dard* pain

همدرد *hamdard* fellow-sufferer

راه *rāh* road

همراه *hamrāh* travelling companion

**Suffixes.** The following suffixes are added to make nouns:

- *ی*... *ī*. This suffix, which always takes the stress of the word, is added to adjectives and to nouns denoting persons, to make abstract nouns or nouns of activity. This is the most productive noun suffix:

زود *zud* fast, soon

زودی *zudī* promptness

تند *tond* fast, brusque

تندی *tondī* speed, brusqueness

بزرگ *bozorg* big

بزرگی *bozorgi* size, greatness

راست *rāst* straight, right

راستی *rāsti* straightness, rightness

سفید *sefid* white

سفیدی *sefidi* whiteness

سخت *saxt* hard

سختی *saxti* hardship

سنگین <i>sangin</i> heavy	سنگینی <i>sangini</i> weight, gravity
هماهنگ <i>hamāhang</i> harmonious	هماهنگی <i>hamāhangi</i> harmony
مرد <i>mard</i> man	مردی <i>mardi</i> manliness
دوست <i>dust</i> friend	دوستی <i>dusti</i> friendship
همکار <i>hamkār</i> colleague	همکاری <i>hamkāri</i> cooperation
آشپز <i>āšpaz</i> cook	آشپزی <i>āšpazi</i> cookery
نقاش <i>naqqāš</i> painter	نقاشی <i>naqqāši</i> (act of) painting

Sometimes the base word is itself a compound (see under 'Compounds' later in this paragraph), whose elements may be written separately. An abstract noun derived from such a word is then also written as separate elements, the suffix being added at the end of the whole word as usual:

حق شناس <i>haq šenās</i> grateful	حق شناسی <i>haq šenāsi</i> gratitude
حق ناشناس <i>haq nāšenās</i> ungrateful	حق ناشناسی <i>haq nāšenāsi</i> ingratitude
زمین شناس <i>zamin šenās</i> geologist	زمین شناسی <i>zamin šenāsi</i> geology

After a base word ending in *...ā* or *...u*, the suffix is spelt *...ئی*; we also encounter the older spelling *...یی*:

دانا <i>dānā</i> wise	دانایی <i>dānāi</i> wisdom
راستگو <i>rāstgu</i> truthful	راستگویی <i>rāstgui</i> truthfulness

A silent final *ه* (see 1/15) becomes *گ* before the *...ی* *-i* is added. This group includes participles, see 5/20:

گرسنه <i>gorosne</i> hungry	گرسنگی <i>gorosnegi</i> hunger
بسته <i>baste</i> tied, closed	بستگی <i>bastegi</i> connexion
خسته <i>xaste</i> tired	خستگی <i>xastegi</i> fatigue
بچه <i>bacce</i> child	بچگی <i>baccegi</i> childhood
نماینده <i>namāyande</i> representative	نمایندگی <i>namāyandegi</i> representation

This suffix can also indicate a place of activity:

کتابفروش <i>ketābforuš</i> bookseller	کتابفروشی <i>ketābforuši</i> bookshop
شهربان <i>šahrbān</i> police chief	شهربانی <i>šahrbāni</i> police headquarters

It also occurs in a few compounds with the present stem of a verb (5/10), where there is no base word:

نامنویسی <i>nāmnevisi</i> registration
وزن کشی <i>vazn kaši</i> weighing

The various uses of the suffix *...ی* *-i* are summarised in Appendix III.

- *...یش* *-ēš* (یش *-ēš* after a vowel). This suffix is added to some present stems of verbs to make a noun of activity. It takes the stress of the word:

کوشیدن <i>kušidan</i> kuš- to strive	کوشش <i>kušeš</i> effort
آموختن <i>āmuxtān</i> āmuz- to learn	آموزش <i>āmuzeš</i> learning
دانستن <i>dānestān</i> dān- to know	دانش <i>dāneš</i> knowledge
ورزیدن <i>varzidan</i> varz- to exercise	ورزش <i>varzeš</i> sport
سوختن <i>suxtān</i> suz- to burn	سوزش <i>suzeš</i> burning
آزمودن <i>āzmudan</i> āzmā- to experiment	آزمایش <i>āzmāyeš</i> experiment
نمودن <i>namudan</i> namā- to show	نمایش <i>namāyeš</i> show
پالودن <i>pāludan</i> pālā- to refine	پالایش\پالش <i>pālāyeš/pāleš</i> refining
فرمودن <i>farmudan</i> farmā- to command	فرمایش <i>farmāyeš</i> command

- A few nouns of activity are formed with the suffix *...ار* *-ār*, added to the short infinitive (5/2) of a verb. The suffix takes the stress of the word:

رفت <i>raft</i> to go	رفتار <i>raftār</i> behaviour
گفت <i>goft</i> to say	گفتار <i>goftār</i> talk
دید <i>did</i> to see	دیدار <i>didār</i> view, meeting

- A few nouns of quality are made with the suffix *-ā*... *-ā*, which is stressed:

گرم <i>garm</i> warm	گرما <i>garmā</i> warmth
پهن <i>pahn</i> wide	پهنا <i>pahnā</i> width
سرد <i>sard</i> cold	سرما <i>sarmā</i> cold (د → م)

- Two suffixes indicating place. Both take the stress:
  - ستان *-estān* (*-stān* after a vowel) indicates a big place, and is often used for countries or regions. Any final *-i* on the base word is dropped before suffixing; some words undergo other vowel changes:

شهر <i>šahr</i> city	شهرستان <i>šahrestān</i> county
انگلیسی <i>englisi</i> English, British	انگلستان <i>englestān</i> England, Britain
عرب <i>arab</i> Arab	عربستان <i>arabestān</i> Arabia
هندی <i>hendi</i> Indian	هندوستان <i>hendustān</i> India
مجار <i>majār</i> Hungarian	مجارستان <i>majārestān</i> Hungary
بیمار <i>bimār</i> sick	بیمارستان <i>bimārestān</i> hospital

- گاه *-gāh* indicates a place where an activity is pursued:

دانش <i>dāneš</i> knowledge	دانشگاه <i>dānešgāh</i> university
آزمایش <i>āzmāyeš</i> experiment	آزمایشگاه <i>āzmāyešgāh</i> laboratory
بودن باش... <i>budan bāš-</i> to be	باشگاه <i>bāšgāh</i> club

نمایش <i>namāyeš</i> show	نمایشگاه <i>namāyešgāh</i> exhibition
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فرود <i>forud</i> down(wards)	فرودگاه <i>forudgāh</i> airport
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فروختن فروش... <i>foruxtān foruš-</i> to sell	فروشگاه <i>forušgāh</i> stores
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ایستادن ایست... <i>istādan ist-</i> to stop	ایستگاه <i>istgāh</i> station, stop
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پالودن پالا... <i>pāludan pālā-</i> to refine	پالایشگاه / پالیشگاه <i>pālāyešgāh / pālešgāh</i> refinery
--	---

- Three suffixes indicating agents:
  - بان *-bān* (stressed) and -چی *-ci* (unstressed). The latter is from Turkish '-çi', and is colloquial:

باغ <i>bāq</i> garden	باغبان <i>bāqbān</i> gardener
در <i>dar</i> door	دربان <i>darbān</i> doorman
پاس <i>pās</i> watch	پاسبان <i>pāsbān</i> policeman
شهر <i>šahr</i> city	شهربان <i>šahrbān</i> police chief
کشتی <i>kašti</i> ship	کشتیبان <i>kaštibān</i> captain
تلفن <i>telefon</i> telephone	تلفنچی <i>telefonci</i> telephonist
تفنگ <i>tofang</i> rifle	تفنگچی <i>tofangci</i> rifleman
پست <i>post</i> post, mail	پستچی <i>postci</i> postman

- گار *-gār* and its variants کار *-kār*, کارگر *-gār*:

کار <i>kār</i> work	کارگر <i>kārgar</i> workman
درو <i>derou</i> harvest	دروگر <i>derougar</i> harvester
آهن <i>āhan</i> iron	آهنگر <i>āhangar</i> blacksmith
زر <i>zar</i> gold	زرگر <i>zargar</i> goldsmith
خدمت <i>xedmat</i> service	خدمتکار <i>xedmatkār</i> servant
آموختن آموز... <i>āmuxtān āmuz-</i> to teach	آموزگار <i>āmuzgār</i> teacher

- Diminutives are forms indicating smallness, or, by association, endearment or denigration. They are formed by suffixing *-čé* (with silent ه) to nouns denoting things, or *-āk* to nouns in general. Both suffixes are stressed:

دريا <i>daryā</i> sea	دریاچه <i>daryāce</i> lake
کتاب <i>ketāb</i> book	کتابچه <i>ketābce</i> booklet, notebook
دیگ <i>dig</i> pot, pan	دیگچه <i>digce</i> small pot, saucepan
دختر <i>doxtar</i> girl	دخترک <i>doxtarak</i> little girl
پسر <i>pesar</i> boy	پسرک <i>pesarak</i> little boy
مرغ <i>morq</i> chicken	مرغک <i>morqak</i> chick
چهار <i>cahār</i> four	چارک <i>cārak</i> (for [ <i>cahārak</i> ]) quarter
سرخ <i>sorx</i> red	سرخک <i>sorxak</i> measles

- The stressed suffix *-é* often indicates a measure:

دست <i>dast</i> hand	دسته <i>dasté</i> handful, bunch
هفت <i>haft</i> seven	هفته <i>hafte</i> week
نیم <i>nim</i> half (adjective)	نیمه <i>nime</i> half (noun)
شمردن شمار... <i>šomordan šomār-</i> to count	شماره <i>šomāre</i> number

**Compounds.** Important forms of compound nouns are shown below.

- Many compounds denoting agents (persons or things) are made with the present stem of an appropriate verb:

پختن پز... *poxtan paz-* to cook

آشپز *āšpaz* cook

فروختن فروش... *foruxtan foruš-* to sell

کتابفروش *ketābforuš* bookseller

میوه فروش *miveforuš* fruitseller

قالی فروش *qālī foruš* carpet dealer

سبزی فروش *sabzi foruš* greengrocer

داشتن دار... *dāštan dār-* to have

سردار *sardār* commander

کتابدار *ketābdār* librarian

حسابدار *hesābdār* accountant

برخاستن خیز... *bar xāstan xiz-* to rise

زودخیز *zudxiz* early riser

شستن شو... *šostan šu-* to wash

رختشو *raxtšu* launderer

باختن باز... *bāxtan bāz-* to forfeit

سرباز *sarbāz* soldier

کردن کن... *kardan kon-* to make

پاک کن *pāk kon* eraser

خشک کن *xošk kon* blotter, drier

رفتن روب... *roftan rub-* to sweep

مین روب *min rub* minesweeper

شناختن شناس... *šenāxtan šenās-* to know

زمین شناس *zamin šenās* geologist

نوشتن نویس... *neveštan nevis-* to write

تاریخ نویس *tārix nevis* historian

- Many nouns showing where an activity takes place are compounded with خانه *xāne* 'house':

آشپزخانه *āšpazxāne* kitchen

مهمانخانه *mehmānxāne* guesthouse

کتابخانه *ketābxāne* library

سربازخانه *sarbāzxāne* barracks

چایخانه *cāixāne* teashop

قهوهخانه *qahvexāne* coffeeshop

مریضخانه *marizxāne* hospital

دواخانه *davāxāne* } pharmacy

داروخانه *dāru* } medicine

*davā* and *davāxāne* are the popular terms;  
*dāru* and *dāru* are the official terms.

- Compounds exist formed from two nouns either juxtaposed, or connected with the *ezāfe* (see 3/5):

juxtaposed: صاحبخانه *sāhebxāne* landlord

پدرزن *pedarzan* (husband's) father-in-law

روزنامه *ruznāme* newspaper

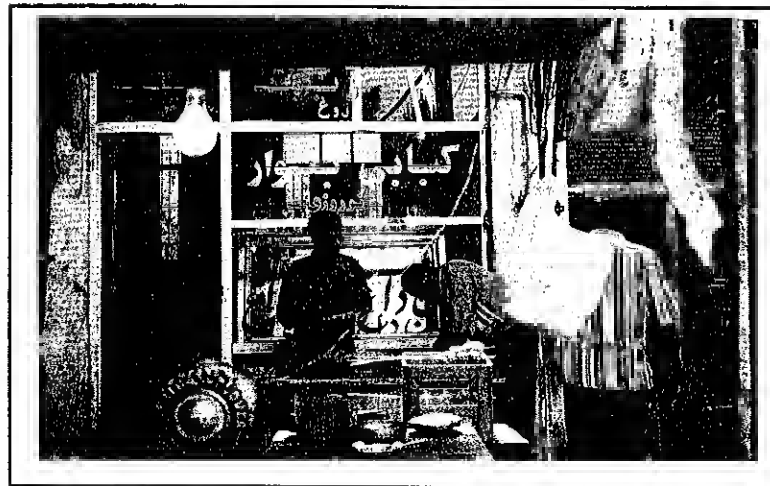
with *ezāfe*: میز تحریر *mize tahrir* desk  
 اتاق خواب *otāqe xāb* bedroom  
 دستور زبان *dasture zabān* grammar  
 دستور جلسه *dasture jalase* agenda  
 راه آهن *rāhe āhan* railway

- Some useful compounds denoting intense activity have been formed with redoubled verb stems (past or present, or mixed). Since these are 'petrified' formations, i.e. we do not make new ones, the words are most easily learned as items of vocabulary:

گفتن گو... *goftan gu-* to say گفتگو *goftogu* conversation  
 جستن جو... *jostan ju-* to seek جستجو *jostoju* search  
 شستن شو... *šostan šu-* to wash شستشو *šostošu* washing  
 آمد آمد *āmad* came, شد *šod* became آمدو شد *āmadošod* traffic

Whether the compound is written as one word or more, each element retains its spelling, even if the rule given in 1/21 is apparently breached:

یاد *yād* memory, داشت *dāšt* to have  
 یادداشت *yāddāšt* memorandum, note



کباب فروشی *kabābforuši* Kebab stall

### 3. Derived and compound adjectives

The term *adjective* here includes participles (5/20) used as adjectives.

**Prefixes.** The most important adjectival prefix is the negative prefix ...نا *nā-*, added to an adjective, a noun, a phrase or verbal part:

راحت <i>rāhat</i> comfortable	ناراحت <i>nārāhat</i> uncomfortable
درست <i>dorost</i> correct	نادرست <i>nādorost</i> incorrect
پخته <i>poxte</i> mature	ناپخته <i>nāpoxte</i> immature
خوش <i>xoš</i> well	ناخوش <i>nāxoš</i> unwell
جور <i>jur</i> sort	ناجور <i>nājur</i> inappropriate
امید <i>omid</i> hope	ناامید <i>nāomid</i> hopeless
حق <i>haq</i> right (noun)	ناحق <i>nāhaq</i> unjust
چیز <i>ciz</i> thing	ناچیز <i>nāciz</i> worthless
رسیدن رس... <i>rasidan ras-</i> to arrive	نارس <i>nāras</i> unripe
بودن باش... <i>budan bāš-</i> to be	نابود <i>nābud</i> nonexistent
حق شناس <i>haq šenās</i> grateful	حق ناشناس <i>haq nāšenās</i> ungrateful

\* also commonly نومید *numid*

**Suffixes.** Suffixes added to make adjectives include:

- ۱. ...ی *-i*. This suffix, which always takes the stress of the word, makes adjectives from nouns. It is added in the same way as are the noun *-i* suffixes (11/2 above), except when added to a few base words ending in silent ه (1/15); see \* at the end of this indent. This is the most productive adjectival suffix. Adjectives formed in this way are also used, where appropriate, as nouns with a meaning different from the base noun.

ایران <i>irān</i> Iran	ایرانی <i>irānī</i> Iranian
فارس <i>fārs</i> Fars (province)	فارسی <i>fārsī</i> Persian
آلمان <i>ālmān</i> Germany	آلمانی <i>ālmāni</i> German

ایل <i>il</i> tribe	ایلی <i>ilī</i> tribal
فرهنگ <i>farhang</i> culture	فرهنگی <i>farhangi</i> cultural
ادب <i>adab</i> literature	ادبی <i>adabi</i> literary
اختیار <i>extiār</i> choice	اختیاری <i>extiāri</i> optional
روغن <i>rouqan</i> oil	روغنی <i>rouqani</i> oily
چوب <i>cub</i> wood	چوبی <i>cubi</i> wooden
پا <i>pā</i> foot	پایی <i>pāi</i> foot-driven
بالا <i>bālā</i> top, upper part	بالایی <i>bālāi</i> upper
هفته <i>hafte</i> week	هفتگی <i>haftegi</i> weekly
خانه <i>xāne</i> house	خانگی <i>xānegi</i> domestic

With a base noun taken from Arabic and ending in ت... -at or -e + silent ه, that ending is usually dropped before the suffix is added:

ملت <i>mellat</i> nation	ملی <i>melli</i> national
نسبت <i>nesbat</i> relation(ship)	نسبی <i>nesbi</i> relative
اداره <i>edāre</i> administration	اداری <i>edārī</i> administrative
اضافه <i>ezāfe</i> addition	اضافی <i>ezāfi</i> additional
but: راحت <i>rāhat</i>	صندلی راحتی <i>sandaliye rāhati</i>
comfort(able)	easy chair

The suffix can be added to a long infinitive (5/2), giving it the meaning 'worthy of' or 'capable of':

دیدنی <i>didani</i> worth seeing
خوردنی <i>xordani</i> edible
دوست داشتنی <i>dust dāštani</i> likeable

\* The suffix ی... -ī is added as ای... (not گی... -egi) after a small number of nouns ending in -e + silent ه:

لوله <i>lule</i> tube	لوله‌ای <i>luleī</i> tubular
پنبه <i>pambe</i> cotton	پنبه‌ای <i>pambei</i> (made of) cotton

The uses of the suffix ی... -ī are summarised in Appendix III.

- The stressed suffixes م... -óm and مین... -omín make ordinal numbers. The stressed suffix ه... -é makes adjectives from some numerical expressions. These derivatives are explained

in 9/3, 6.

- Other adjectival suffixes exist, all of them 'petrified', i.e. of limited application which we cannot extend. Two worth noting are ل... -ā added to the present stem of a few verbs (5/10), and مند... -mānd added to nouns, showing a characteristic trait. Both suffixes are stressed:

دانستن دان... *dānestan dān-* to know دانا *dānā* wise

توانستن توان... *tavānestan tavān-* can توانا *tavānā* powerful

داشتن دار... *dāštan dār-* to have \*دارا *dārā* rich

دولت *doulat* wealth دولتمند *doulatmand* wealthy

- \* most commonly used in a possessive structure (3/5), to express 'possessing':

شخصی دارای نفوذ زیاد *šaxsi dārāye nofuze ziād*  
a person of/having/possessing great influence

Words with these and other petrified suffixes are usually most easily learnt as items of vocabulary.

**Compounds.** Two important forms of compound adjectives are shown below.

- Many adjectives are formed by combining nouns, simple adjectives, numbers or verbal parts:

چهارپا *cahārpā* four-footed

تیزپا *tizpā* fleet-footed

فارسی زبان *fārsi zabān* Persian-speaking

گلرنگ *golrang* rose-coloured

سنگدل *sangdel* hard-hearted

دلتنگ *deltang* sad

راستگو *rāstgu* truthful

نشاط آور *nešāt āvar* pleasant

حق شناس *haq šenās* grateful

جهان دیده *jahāndide* experienced

- Compounds can be made with a preposition and a noun;

the commonest prepositions used are با *bā* 'with' and بی *bi* 'without'. بی in such compounds is often written joined to the base word:

هوش <i>huš</i> intelligence	باهوش <i>bāhuš</i> intelligent
معنی <i>ma'ni/ma'nā</i> meaning	بامعنی <i>bāma'ni/bāma'nā</i> significant
فهم <i>fahm</i> understanding	بی فهم / بیفهم <i>bi fahm/bifahm</i> stupid
صدا <i>sedā</i> noise	بی صدا <i>bi sedā</i> noiseless

Whether the compound is written as one word or more, each element retains its spelling, even if the rule given in 1/21 is apparently breached:

پر <i>por</i> full, رنگ <i>rang</i> colour
پررنگ <i>porrang</i> brightly coloured

See 3/9, 10 for the comparative and superlative of derived and compound adjectives.

See 10/5 for the formation of compound adjectives using the Arabic words قابل *qābel* and غیر *qeir*.

#### 4. Derived verbs

**Verbs derived from nouns.** A few verbs are derived from simple nouns. The derived long infinitive (5/2) ends in *-idan*, and the present stem (5/10) is regular:

ترس <i>tars</i> fear	ترسیدن ترس... از <i>tarsidan tars- az</i> to fear
دزد <i>dozd</i> thief	دزدیدن دزد... <i>dozdidan dozd-</i> to steal
نام <i>nām</i> name	نامیدن نام... <i>nāmidan nām-</i> to name, to call
فهم <i>fahm</i> understanding	فهمیدن فهم... <i>fahmidan fahm-</i> to understand
خواب <i>xāb</i> sleep	خوابیدن خواب... <i>xābidan xāb-</i> to sleep

**Causative verbs.** Examine the English sentences, arranged in pairs:

The tree is falling. The gardener is felling the tree.

The plot failed. The police foiled the plot.

In each pair, the second sentence contains a *causative* verb: 'to fell' is to cause something to fall; 'to foil' is to cause something to fail. The causative verb makes its direct object (see 5/6) perform the action indicated.

Persian has a few important causative verbs; their long infinitive is derived from the base verb on the formula

present stem + اندن.../انیدن... -āndan/-ānidan

The present stem of the causative is regular.

سوختن سوز... <i>suxtān suz-</i> to burn/be on fire
سوزاندن سوزان... <i>suzāndan suzān-</i> to burn/set on fire
رسیدن رس... <i>rasidan ras-</i> to arrive
رسانیدن رسان... <i>rasān(i)dan rasān-</i> to deliver
ترسیدن ترس... از <i>tarsidan tars- az</i> to fear
ترسانیدن ترسان... <i>tarsān(i)dan tarsān-</i> to frighten
گشتن گردیدن گرد... <i>gaštan/gardidan gard-</i> to turn
گرداندن گردان... <i>gardāndan gardān-</i> to (make) turn

A few verbs have lost a syllable in the process:

رفتن رو... <i>raftan rav-</i> to go
راندن (for [ رواندن ]) ران... <i>rāndan rān-</i> to drive
نشستن نشین... <i>nešastan nešin-</i> to sit
نشاندن (for [ نشیناندن ]) نشان... <i>nešāndan nešān-</i> to seat

The verb *از گذشتن گذر... از* *gozaštan gozar- az* 'to pass' is a special case. It has the following derived forms:

- one regular causative  
گذرانیدن گذران... *gozarāndan gozarān-* to pass (time etc.)
- two irregular causatives  
گذاشتن گذار... *gozāštan gozār-*  
گذاردن گذار... *gozārdan gozār-* } to put, to allow

Compound verbs are studied in 5/29 and 30.



## 12. Polite Forms

### 1. General

Persian has certain language forms which are used by all speakers to show respect, or at least to avoid sounding too familiar. We can call these 'polite forms'. This does not mean that what is called 'everyday speech' in this book is impolite; it is only less deferential. This chapter shows the most frequent polite forms. Colloquial pronunciation (see 2/6) can be used with polite forms.

### 2. Pronouns

The following polite pronoun variants are in common use:

- 'I'. Referring to oneself, بنده *bande* is used instead of من *man*. The verb stays in the من form:  
بنده نمی دانم. *bande nemi dānam* <*nemi dunam*>.  
I don't know.
- 'You'. See 4/2, second indent, explaining the widespread use of the plural شما *šomā* for 'you' in the singular. This is part of everyday speech. A deferential form for 'you' is جناب عالی *janābe āli*. Its verb stands in the شما form:  
جناب عالی وقت دارید؟ *janābe āli vaqt dārid?*  
Have you got time?
- 'He', 'she', 'they'. See 4/2, third indent. In everyday speech 'they' is آنها *ānhā* <*onhā*>. In polite speech the formal plural pronoun ایشان *išān* <*išon*> 'they' is used both for the singular 'he', 'she' and for the plural 'they'. Its verb agrees, i.e. goes into the plural.  
Everyday: او کجاست؟ *u kojāst?* Where is he/she?  
آنها کجا هستند؟ *ānhā* <*onhā*> *kojā hastand?*  
Where are they?  
Polite: ایشان کجا هستند؟ *išān* <*išon*> *kojā hastand?* } { Where is he/she?  
Where are they?

## 3 . Plural for singular

The second and third indents of 12/2 above examine the use of plural pronouns with plural verbs.

A verb with a singular noun as subject is also commonly made plural in polite language. The noun subject remains singular:

برادر تان هنوز نیامده اند. *barādetān hanuz nayāmade and.*  
Your brother has not come yet.

خانم هستند؟ *xānom hastand?* Is madame (in)?

## 4 . Verbs

There are in common use various polite alternatives for everyday verbs.

The following are used in the شما or ایشان persons, i.e. for the person(s) spoken to or the person(s) spoken about respectively:

- for the everyday بودن باشد... *budan bāš-* to be (in a place):  
تشریف داشتن دار... *tašrif dāštan dār-*  
(‘to have one’s honour’)

آیا جناب عالی دیروز تشریف داشتید؟  
*āyā janābe āli diruz tašrif dāštīd?* Were you (there) yesterday?

for آمدن آمدن آ... *āmadan ā-* to come:

تشریف آوردن آور... *tašrif āvordan āvar-*  
(‘to bring one’s honour’)

ایشان تشریف نیاوردند.  
*išān tašrif nayāvordand.*  
He/She/They didn’t come.

for رفتن رفتن رو... *raftan rav-* to go:

تشریف بردن بر... *tašrif bordan bar-*  
(‘to take one’s honour’)

حالا تشریف می برید؟ حیف است.  
*hālā tašrif mi barīd?*  
*heif ast.* You’re going now? That’s a pity.

- for گفتن گفتن گو... *goftan gu-* to say:  
فرمودن فرما... *farmudan farmā-* (‘to command’)  
چه فرمودید خانم؟  
*ce farmudid xānom?*  
What did you say, ma’am?

for خواستن خواه... *xāstan xāh-* to want, to request:

میل داشتن دار... *meil dāštan dār-*  
میل فرمودن فرما... *meil farmudan farmā-* }  
(‘to be inclined to’)

برای شام چه میل دارید؟ می فرمایید؟  
*barāye šām ce meil dāridmi farmāid?* What would you like for dinner?

for فهمیدن فهم... *fahmidan fahm-* to understand:

ملفت شدن شو... *moltafet šodan šav-*  
(‘to be attentive’)

ملفت شدید چرا اینطور گفتند؟  
*moltafet šodid cerā intour goftand?* Did you understand why they said that (‘thus’)?

- In compound verbs (5/29) formed with کردن کن... *kardan kon-* and with certain other base verbs, the verbal part is replaced by فرمودن فرما... *farmudan farmā-* ‘to command’ in polite speech:

مدیر دیروز تلفن فرمودند (= تلفن کرد).  
*modir diruz telefon farmudand (= telefon kard).*  
The director telephoned yesterday.

کی حرکت فرمودید (= حرکت کردید)؟  
*kei harakat farmudid (= harakat kardīd)* When did you leave?

ایشان اجازه نفرمودند (= او اجازه نداد) که ...  
*ejāze nafarmudand (= u ejāze nadād) ke ...*  
He/She did not permit...

گفتن گو... Speaking for oneself or a group, we can replace  
عرض کردن کن... *arz kardan kon-* ‘to say’ with the common polite form  
(‘to petition’):

به ایشان عرض کردم که ...  
*be išān arz kardam ke ...*  
I told him/her that ...

The present-tense form *arz mi konam ke ...* is also used to mean ‘If I may say so, ...’, ‘With respect, ...’:

عرض می کنم که اینطور نیست.  
*arz mi konam ke intour nist.*  
With respect, it isn’t like that.

See 5/29. For all the compound verbs shown above, the subjunctive (5/16) and imperative (5/18) usually have the

...بی... be-/bi- prefix:

لطفاً ساعت دو تشریف بیاورید. *lotfan sâ'ate do tašrif biāvarid.*

Please come at two o'clock.

عرض می‌کنم که فردا تلفن بفرمایید.

*arz mi konam ke fardā telefon befarmāid.*

Perhaps you could/May I suggest that you telephone tomorrow.

But rhetorical questions constructed with the subjunctive of these verbs usually have no subjunctive prefix:

چه عرض کنم؟ *ce arz konam?* What can I say?

## 5. Prepositions

In polite speech we often replace the prepositions به 'to' or برای 'for' with the noun خدمت *xedmat* 'service' with reference to the person(s) spoken to or the person(s) spoken about. This noun takes either the possessive *ezāfe* (3/5) or a possessive-adjective suffix (3/11):

خدمت وزیر عرض کردم که ... *xedmate vazir arz kardam ke ...*

I mentioned to the minister that ...

نامه‌ای که خدمت شما خدمتتان نوشتم ...

*nāmei ke xedmate šomā/xedmatetān neveštam ...*

The letter which I wrote to/for you ...

خدمت can also replace the preposition پیش *piše* 'to(wards)', in which case 'seeing' or 'visiting' is implied:

دیروز خدمتتان آمدند. *diruz xedmatetān āmadand.*

He/She/They came to see you yesterday.

## 6. Requesting and thanking

In polite speech as in everyday speech, we distinguish between the two expressions translated into English as 'please':

خواهش می‌کنم *xāheš mi konam*

('I request') (asking for something)

بفرمایید *befarmāid*

('Command') (offering something)

دو کیلو خواهش می‌کنم. *do kilo, xāheš mi konam.*

Two kilos, please.

از اینجا بفرمایید. *az injā befarmāid.*

Please (come) this way.

خواهش می‌کنم *xāheš mi konam* is also 'Don't mention it' or 'You're welcome', in response to an expression of thanks.

The expressions مرسی *mersi* and متشکرم *motašakkeram* 'Thank you', used in everyday speech, can become in polite speech ممنونم *mamnunam* 'I am grateful':

از التفات شما خیلی ممنونم. *az eltefāte šomā xeili mamnunam.*

I am very grateful for your kindness.

A still more polite formula of thanks is

مرحمتتان زیاد (است). *marhamatetān ziād (ast).*

'Your kindness (is) great'.

## Appendix I

### Irregular present stems of verbs

See 5/10. Only commonly used verbs are listed below. Colloquial pronunciation (2/6) of present stems (and of three past stems) is shown in angular quotation marks ‹ ›. For brevity, the particle 'to' is omitted from the English infinitive.

آزمودن	<i>āzmudan</i>	آزما... <i>āzmā-</i>	experiment
آفریدن	<i>āfaridan</i>	آفریند... <i>āfarin-</i>	create
افزودن	<i>afzudan</i>	افزا... <i>afzā-</i>	increase
آمدن	<i>āmadan</i> ‹ <i>umad-</i> ›	آ... <i>ā-*</i>	come
آموختن	<i>āmuxtān</i>	آموز... <i>āmuz-</i>	teach
آمیختن	<i>āmixtan</i>	آمیز... <i>āmiz-</i>	mix
انداختن	<i>andāxtān</i>	انداز... <i>andāz-</i>	throw
آوردن	<i>āvordan/āvardan</i>	آور... <i>āvar-/ār-</i>	bring
آویختن	<i>āvixtan</i>	آویز... <i>āviz-</i>	hang
باختن	<i>bāxtān</i>	باز... <i>bāz-</i>	lose, forfeit
بایستن	<i>bāyestan</i> (defective)	باید <i>bāyad**</i>	must
بردن	<i>bordan</i>	بر... <i>bar-</i>	carry, take away
بستن	<i>bastān</i>	بند... <i>band-</i>	tie, close
بودن	<i>budān</i>	باش... <i>bāš-</i>	be
پالودن	<i>pāludan</i>	پالا... <i>pālā-</i>	refine, distil
پختن	<i>poxtan</i>	پز... <i>paz-</i>	cook
پذیرفتن	<i>paziroftān</i>	پذیر... <i>pazir-</i>	receive
پرداختن	<i>pardāxtān</i>	پرداز... <i>pardāz-</i>	pay
پیمودن	<i>peimudan</i>	پیما... <i>peimā-</i>	measure
پیوستن	<i>peivastān</i>	پیوند... <i>peivand-</i>	join
تافتن	<i>tāftān</i>	تاب... <i>tāb-</i>	shine, twist
توانستن	<i>tavānestān</i> ‹ <i>tunest-</i> ›	توان... <i>tavān- ‹tun-›</i>	can
جستن	<i>jostān</i>	جو... <i>ju-</i>	look for

چیدن <i>cidan</i>	چین... <i>cin-</i>	collect, lay (table)
خاستن <i>xāstan</i>	خیز... <i>xiz-</i>	rise
خواستن <i>xāstan</i>	خواه... <i>xāh-*</i>	want
دادن <i>dādan</i>	ده... <i>deh- &lt;d-&gt;</i>	give
داشتن <i>dāštan</i>	دار... <i>dār-</i>	have
دانستن <i>dānestan &lt;dunest-&gt;</i>	دان... <i>dān- &lt;dun-&gt;</i>	know
دوختن <i>duxtan</i>	دوز... <i>duz-</i>	sew
دیدن <i>didan</i>	بین... <i>bin-</i>	see
رفتن <i>raftan</i>	رو... <i>rav- &lt;r-&gt;</i>	go
رفتن <i>roftan</i>	روی... <i>rub-</i>	sweep
زدن <i>zadan</i>	زن... <i>zan-</i>	beat
ساختن <i>sāxtan</i>	ساز... <i>sāz-</i>	make
سپردن <i>sepordan</i>	سپار... <i>sepār-</i>	entrust
شایستن <i>šāyestan (defective)</i>	شاید <i>šāyad**</i>	may
شدن <i>šodan</i>	شو... <i>šav- &lt;š-&gt;</i>	become
شستن <i>šostan</i>	شو... <i>šu- &lt;šur-&gt;</i>	wash
شکستن <i>šekastan</i>	شکن... <i>šekan-</i>	break
شمردن <i>šomordan</i>	شمار... <i>šomār-</i>	count
شناختن <i>šenāxtan</i>	شناس... <i>šenās-</i>	know
شنیدن <i>šenidan</i>	شنو... <i>šenav-</i>	hear
فرمودن <i>farmudan</i>	فرما... <i>farmā-</i>	command
فروختن <i>foruxtan</i>	فروش... <i>foruš-</i>	sell
فریفتن <i>fariftan</i>	فریب... <i>farib-</i>	deceive
فشردن <i>fešordan</i>	فشار... <i>fešār-</i>	press
کاشتن <i>kāštan</i>	کار... <i>kār-</i>	cultivate
کردن <i>kardan</i>	کن... <i>kon-</i>	do
کوفتن <i>kuftan</i>	کوب... <i>kub-</i>	pound
گذاشتن <i>gozāštan</i>	گذار... <i>gozār- &lt;zār-&gt;</i>	put
گذشتن <i>gozaštan</i>	گذر... <i>gozar- &lt;zar-&gt;</i>	pass
گرفتن <i>gereftan</i>	گیر... <i>gir-</i>	take
گشتن <i>gaštan</i>	گرد... <i>gard-</i>	become, turn
گفتن <i>goftan</i>	گو... <i>gu- &lt;g-&gt;</i>	say

مردن <i>mordan</i>	میر... <i>mir-</i>	die
نشستن <i>nešastan</i>	نشین... <i>nešin-</i>	sit
نمودن <i>namudan</i>	فا... <i>namā-</i>	show
نوشتن <i>neveštan</i>	نویس... <i>nevis-</i>	write
یافتن <i>yāftan</i>	یاب... <i>yāb-</i>	find

\* See 5/10 under 'Colloquial pronunciation'. In the colloquial present stem of آمدن *āmadan*, *-āya* becomes *-ā-*. In the colloquial present stem of خواستن *xāstan*, *-āha* becomes *-ā-*; see 5/19 under خواستن *xāstan*.

\*\* شاید *bāyad/šāyad*: Not the present stems, but the present 3rd person singular forms used for all persons. See 5/19.

## Appendix II

### اضافه *ezāfe*

#### 1. General

The word **اضافه** *ezāfe* means 'addition' or 'supplement'. It is an important grammatical device, which takes the form of a suffix added to a word to show its relationship to the following word or words.

For clarity, the pronunciation of the *ezāfe* is printed bold in the transcription of the examples given below.

#### 2. Writing and pronunciation

The *ezāfe* is never stressed, and never affects the stress of the word to which it is attached. It is written and pronounced as follows:

- when added after a consonant, it may be marked with the short vowel ... (*kasre* or *zir*, see 1/23); but as short vowels are very rarely marked, it is usually left unwritten in this position. It is pronounced **-e**:

کتاب من *ketābe man* my book

راه کاشان *rāhe kāšān* the Kashan road

خانم عباسی *xanome abbāsi* Mrs Abbasi

شهر قشنگ *šahre qašang* a/the beautiful city

داخل پستخانه *dāxele postxāne* inside the post office

خواندن این نامه *xāndane in nāme*

(the) reading (of) this letter

- when added to silent ه (1/15), or after ی -i, it is usually left unwritten; after silent ه it may be marked with *hamze* over the ه. It is pronounced **-ye**:

خانه او *xāneye u* his house

میوه شیرین *miveye širin* sweet fruit

In this book the *hamze* is shown.

Formerly the spelling ی... was also used optionally to show the *ezāfe* of -iye. We now leave the final ی... unmarked:

کشتی بادی *kaštiye bādi* sailing ('wind') boat

- when added after ا -ā or و -u/ou, it is written ی and pronounced -ye:

آقای هیوی *āqāye hayavi* Mr Hayavi

بچه های کوچک *baccehāye kucek* little children

بوی بد *buye bad* the bad smell

روی میز *ruye miz* on the table

جلوی ایستگاه *jelouye istgāh* in front of the station

### 3. Use

The *ezāfe* is used as follows. Full explanation is given in the paragraphs indicated:

- between nouns in the so-called possessive structure, and between certain nouns in apposition (3/5):

میز تحریر *mize tahrir* writing table

ماشین سفیر *māšine safir* the ambassador's car

آقای مشیری *āqāye moširi* Mr Moshiri

- between a noun and a following attributive adjective (3/8):

نیروی هوایی *niruye havāi* air force

- between noun and pronoun in possessive structure (3/11):

پیشنهاد شما *pišnehāde šomā* your proposal

- between a long infinitive and its direct object (5/2):

نوشتن تاریخ *neveštane tārix* history-writing

- between certain prepositions and the noun or pronoun which they govern (6/3):

زیر زمین *zire zamin* below the earth

برای آنها *barāye ānhā* for them

- between the elements of certain compound adjectives of Arabic origin (10/5):

غیر قابل قبول *qeire qābele qabul* unacceptable

## Appendix III

### Suffix ی... -i

#### 1. General

The suffix ی... -i is the most versatile of the suffixes. It is examined in detail in the paragraphs referred to below. This Appendix summarises its various forms and uses. These split into two distinct groups.

#### 2. Group 1

This group consists of two types, the *indefinite* -i and the *relative* -i.

In both types the suffix has the following characteristics:

- It is unstressed, and does not affect the stress of the word.
- It is pronounced *i*.
- It is written:
  - after a consonant: ی... .
  - after ا, or و pronounced *u*: یی .
  - after silent ه (1/15): ای .
- It is added to the end of a noun or a noun-and-adjective expression.
- It is not added to a word already ending in ی... .
- When appropriate, it is added after a plural suffix, but before a definite direct-object suffix را *rā*.
- It is not found in combination with a possessive-adjective suffix (3/11).

The two types in the group are described respectively in paragraphs 3 and 4 below, with references for each example.

#### 3. Indefinite ی... -i

See paragraph 2 above. The indefinite -i is added, in the manner described there:

- to a countable noun or noun-and-adjective expression:
  - to make it indefinite (i.e. to show that it is unidentified to at least one party of the dialogue):

کتابی	ketābi (a/any/some) book	} 3/2
صدایی	sedāi (a/any/some) sound	
پارویی	pāruī (a/any/some) spade	
کوزه ای	kuzei (a/any/some) jug	
کتاب کوچکی	ketābe kuceki	} { a/any/some small book } 3/8
کتابی کوچک	ketābi kucek	
چیزهایی	cizhāi (any/some) things	3/4
کتابی را خرید.	ketābi rā xarid.	3/3
He/She bought a (certain) book		

- after certain interrogative adjectives (3/13):

چه مردی؟ *ce mardi?* what man?

چطور مردی؟ *cetour mardi?* what kind of man?

- with a negative verb, to express 'no', 'none', 'not any':

اشکالی نیست. *eškāli nist.* There is no difficulty. 3/14

کسی نیامد. *kasi nayāmad.* Nobody came. 4/10

- to any noun or noun-and adjective expression, in exclamations (8/16):

چه تکبری! *ce takabbori!* What arrogance!

چه اسبهای قشنگی!  
What beautiful horses!

- to *yek* 'one' and to *kam* 'little', to make pronouns, and to *kam* also to make an adverb:

یکی از آنها *yeki az ānhā* one of them 9/2

کدام یکی؟ *kodām yeki?* which one? 3/13

کمی می خورد. *kami mi xorad.* He eats (a) little 4/10

کمی بهتر *kami behtar* a little better 7/2

#### 4. Relative *-i*...

See paragraph 2 above. The relative *-i* is added, in the manner described there, to a noun or noun-and-adjective expression, or to

the pronoun *ānhā* 'they/those', when one of these is the antecedent of an identifying relative (8/6):

شخصی که *šaxsi ke* the person who  
نامه ای (را) که نوشتم *namei (rā) ke neveštam*  
the letter which I wrote

بچه هایی را که *baccehāi rā ke* the children whom  
کتاب جدیدی که *ketābe jadidi ke* the new book which  
این کتابی است که *in ketābi st ke* this is the book which  
آنها *ānhāi ke* they/those who

#### 5. Group 2

This group consists of two types, the *noun -i* and the *adjectival -i*. In both types the suffix changes the meaning and grammatical type of the word to which it is added. In both types the suffix has the following characteristics:

- It takes the stress of the word.
- It is written and pronounced:
  - after a consonant: *ی...* pronounced *-i*.
  - after *ا*, or *و* pronounced *u*: *یی* pronounced *-i*.
  - after silent *ه* (1/15) in Persian words: in almost all cases (and in all participles) the *ه* is dropped and the suffix takes the form *گی...* pronounced *-egi*. But see paragraph 7 below.
  - after words taken from Arabic and ending in silent *ه*, or in *ت...* *-at*: the last vowel and consonant are dropped and *ی...* pronounced *-i* is added to the preceding consonant.
- It is not added to a word already ending in *ی...*

The two types in the group are described respectively in paragraphs 6 and 7 below, with references for each example.



## 6. Noun ...-i

See 11/2. Noun *-i* is added, in the manner described in paragraph 5 above, to an adjective or to a noun denoting a person, to make an abstract noun or a noun denoting an activity or the place where an activity is pursued. The base adjective or noun may be a participle (5/20):

بزرگی <i>bozorgi</i> greatness, size	تنهایی <i>tanhāi</i> solitude
راستگویی <i>rāstgui</i> truthfulness	خستگی <i>xastegi</i> fatigue
دوستی <i>dusti</i> friendship	رانندگی <i>rānandegi</i> driving
آشپزی <i>āšpazi</i> cookery	کتابفروشی <i>ketābforuši</i> bookshop

## 7. Adjectival ...-i

See 11/3. Adjectival *-i* is added, in the manner described in paragraph 5 above, to a noun to make the corresponding adjective. The noun may be a long infinitive (5/2):

نسبی <i>nesbi</i> relative	ایرانی <i>irāni</i> Iranian
چوبی <i>cubi</i> wooden	پایی <i>pāi</i> pedal-, foot-
هفتگی <i>haftegi</i> weekly	اداری <i>edāri</i> administrative
خوردنی <i>xordani</i> edible	گفتنی <i>goftani</i> worth saying

In the case of a few adjectives made from native Persian nouns ending in silent ه (1/15), the ه... is retained and we add ای... pronounced *-i*:

کرایه ای *kerāyei* rented, for rent

Appendix IV  
Definite direct-object suffix را *rā*

## 1. General

The use of the definite direct-object suffix را *rā* is explained in the text where it arises. It is summarised here, with references, for convenience. For the term *definite* see 3/2; for the term *direct object* see 5/6.

## 2. Writing and pronunciation

The suffix را *rā* is almost always written detached from its base word, even when that word ends in a joined letter (1/2):

شخص را <i>šaxs rā</i> the person
فراش را <i>farrāš rā</i> the office boy
مرد را <i>mard rā</i> the man
بچه را <i>bacce rā</i> the child

In older Persian we can find the suffix attached to its word when the spelling permits it, especially after the pronouns این *in* 'this', آن *ān* 'it/that', and ایشان *išān* 'he/she/they' (4/3):

(اینرا) for این را *in rā* it/this

With the pronoun مرا *marā* 'me' the suffix is always joined; with the pronoun ترا *torā* 'you' it is also joined, though (same pronunciation) is also found. See paragraph 3, last indent, below.

The suffix را *rā* is never stressed, and never affects the stress of its base word. It is pronounced colloquially <ro> or <o> after a consonant, and <ro> after a vowel:

این شخص را <i>in šaxs ro/in šaxs o</i> this person
آن بچه ها را <i>un baccehā ro</i> those children

مرا *marā* 'me' is sometimes replaced colloquially by the form <māno>.

## 3. Use

The suffix marks the definite direct object (5/6) of a verb. It is added for this purpose, after any other suffixes which there may be:

- to a noun (3/3, 4) or a noun expression, i.e. an expression consisting of noun + noun (3/5), noun + adjective (3/8, 9), noun + possessive (3/11) or adjective + noun (3/8, 10, 12, 13, 14):

معلم را ندیده اید؟ *mo'allem rā nadide id?*

Have you not seen the teacher?

فرهنگ فارسی را برده اند. *farhange fārsi rā borde and.*  
They have taken the Persian dictionary.

دوچرخه ام را در بازار گم کردم. *docarxeam rā dar bāzār gom kardam.* I lost my bicycle in the market.

دوچرخه شما را نگرفته ام. *docarxeye šomā rā nagerefte am.* I have not taken your bicycle.

این سندها را کجا پیدا کردید؟ *in sanadhā rā kojā peidā kardid?* Where did you find these documents?

هر نامه را با دقت نگاه می کنند. *har nāme rā bā deqqat negāh mi konand.* They look at every letter carefully.

کدام نقش را بیشتر دوست دارید؟ *kodām naqš rā bištar dust dārid?* Which design do you like more?

- to a noun or noun expression carrying the indefinite suffix *-i* (see 3/2, 3), when the identity of the noun is known to one party:

بالأخره چه فیلمی را دیدند؟ *belaxere ce filmi rā didand?*  
What film did they finally see?

برای بچه ها دبیرستانی را انتخاب کرده اند. *barāye baccehā dabirestāni rā entexāb karde and.*

They have chosen a secondary school for the children.

Often this suggests the meaning of the English expression 'a certain ...':

فرشی را خریده اند. *farši rā xaride and.*

They have bought a (certain) carpet.

(one known to them but not necessarily to me)

- to a noun element of some compound verbs (5/29):

درس را نخوانده اند. *dars rā naxānde and.*

They have not studied the lesson.

- to a noun or noun expression which is the antecedent of an identifying relative clause (see 8/6), when either that noun or noun expression, or the relative pronoun *که ke* (or each one in turn) is the direct object of the verb in its own clause. In this use of *را*, the suffix is not obligatory; if it is used, it stands between the relative suffix *-i* and the relative pronoun *که ke*. Examine three examples:

شخصی (را) که زنگ می زد نمی شناسم.

*šaxsi (rā) ke zang mi zad nemi šenāsam.*

I don't know the person who was ringing.

(The antecedent *شخص* is the direct object of its own verb *نمی شناسم* in the main clause.)

مسجدی (را) که دیدیم قشنگ است.

*masjedi (rā) ke didim qašang ast.*

The mosque which we saw is beautiful.

(The relative pronoun *که ke* is the direct object of its own verb *دیدیم* in the relative clause.)

کتابی (را) که خریدم گم کرده ام.

*ketābi (rā) ke xaridam gom karde am.*

I have lost the book that I bought.

(The antecedent *کتاب*, and the relative pronoun *که ke*, are each in turn the direct object of their own verb.)

When *را* is added to a noun-and-adjective expression, it follows the whole expression: see examples under the first indent above.

## • to the pronouns

- من *man* I (→ مرا *marā* me) ما *mā* we  
 تو *to* you (→ ترا *torā* you) شما *šomā* you  
 او *u* he/she آنها *ānhā* they  
 آن *ān* it ایشان *išān* they

for which see 4/3; also 12/2 for ایشان.

- مال *māle* man mine (etc.), see 4/5.  
 - این *in* this, آن *ān* that, اینها *inhā* these, آنها *ānhā* those, همین *hamin* the same/this very one, see 4/6.  
 - کی *ki* who/whose, چه *ce* what, see 4/7.  
 - خود *xod* oneself, خودم *xodam* myself (etc.), see 4/8.  
 - همدیگر/یکدیگر *hamdigar/yeke digar* each other, see 4/9.  
 - هر چیز/همه چیز/همه اش *har kas* everyone, هر چیز/همه چیز/همه *har ciz/hame ciz/hamaš* everything, همه *hame* all (plural), see 4/10.  
 - بنده *bande* ا, جناب عالی *janābe āli* you, see 12/2.

When there are several direct objects of the same verb and the objects are connected with و *valo* 'and', the suffix را is put once, after the last object:

پدر و پسر را دیدیم. *pedar va pesar rā didim.*  
 We saw father and son.

من و ترا نمی شناسند. *man o torā nemi šenāsand.*  
 They don't know you and me.

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